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T 1

Timothy Lane

1880

THE FABLE OF THE BEES:

OR,

Private Vices, Publick Benefits.

With an ESSAY on

Charity *and* Charity-Schools.

AND

A Search into the Nature of Society.

The Sixth Edition.

To which is added,

A VINDICATION of the BOOK from the Aſperſions contain'd in a Preſentment of the Grand-Jury of *Middleſex*, and an abuſive Letter to Lord *C.*

LONDON,

Printed: And Sold by J. Tonson, at *Shakeſpear's-Head*, over-againſt *Katherine-Street* in the *Strand*.

MDCCXXIX.

THE PREFACE.

LAWS and Government are to the Political Bodies of Civil Societies, what the Vital Spirits and Life it ſelf are to the Natural Bodies of Animated Creatures; and as thoſe that ſtudy the Anatomy of Dead Carkaſſes may ſee, that the chief Organs and niceſt Springs more immediately required to continue the Motion of our Machine, are not hard Bones, ſtrong Muſcles and Nerves, nor the ſmooth white Skin that ſo beautifully covers them, but ſmall trifling Films and little Pipes that are either over-look'd, or elſe ſeem inconſiderable to Vulgar Eyes; ſo they that examine into the Nature of Man, abſtract from Art and Education, may obſerve, that what renders him a Sociable Animal, conſiſts not in his deſire of Company, good Nature, Pity, Affability, and other Graces of a fair Outſide; but that his vileſt and moſt hateful Qualities are the moſt neceſſary Accompliſhments to fit him *for the* largeſt, and, according to the *World, the* happieſt and moſt flouriſhing So-

The following Fable, in which what I have ſaid is ſet forth at large, was printed about fifteen Years ago * in a Six Penny Pamphlet, call'd, *the Grumbling Hive*; or *Knaves turn'd Honeſt*; and being ſoon after Pyrated, cry'd about the Streets in a Half Penny Sheet. Since the firſt publiſhing of it I have met with ſeveral that either wilfully or ignorantly miſtaking the Deſign, would have it, that the Scope of it was a Satyr upon Virtue and Morality, and the whole wrote for the Encouragement of Vice. This made me reſolve, whenever it ſhould be Reprinted, ſome way or other to inform the Reader of the real Intent this little Poem was wrote with. I do not dignify theſe few looſe Lines with the Name of Poem, that I would have the Reader expect any Poetry in them, but barely becauſe they are Rhime, and I am in reality puzled what Name to give them; for they are neither Heroick nor Paſtoral, Satyr, Burleſque nor Heroi-comick; to be a Tale they want Probability, and the whole is rather too long for a Fable. All I can ſay of them is, that they are a Story told in Dogrel, which without the leaſt deſign of being Witty, I have endeavour'd to do in as eaſy and familiar a manner as I was able: The Reader ſhall be welcome to call them what he pleaſes. 'Twas ſaid of *Montagne*, that he was pretty well vers'd in the Defects of Mankind, but unacquainted with the Excellencies of human Nature; If I fare no worſe, I ſhall think my ſelf well uſed.

What

* *This* was wrote in 1714.

What Country ſoever in the Univerſe is to be underſtood by the *Bee-Hive* repreſented here, it is evident from what is ſaid of the Laws and Conſtitution of it, the Glory, Wealth, Power and Induſtry of its Inhabitants, that it muſt be a large, rich and warlike Nation that is happily govern'd by a limited Monarchy. The Satyr therefore to be met with in the following Lines upon the ſeveral Profeſſions and Callings, and almoſt every Degree and Station of People, was not made to injure and point to particular Perſons, but only to ſhew the Vileneſs of the Ingredients that all together compoſe the wholeſome Mixture of a well-order'd Society; in order to extol the wonderful Power of Political Wiſdom, by the help of which ſo beautiful a Machine is rais'd from the moſt contemptible Branches. For the main Deſign of the Fable, (as it is briefly explain'd in the Moral) is to ſhew the Impoſſibility of enjoying all the moſt elegant Comforts of Life that are to be met with in an induſtrious, wealthy and powerful Nation, and at the ſame time be bleſs'd with all the Virtue and Innocence that can be wiſh'd for in a Golden Age; from thence to expoſe the Unreaſonableneſs and Folly of thoſe, that delirous of being an opulent and flouriſhing People, and wonderfully greedy after all the Benefits they can receive as ſuch, are yet always murmuring at and exclaiming againſt thoſe Vices and Inconveniencies, that from the Beginning of the World to this preſent Day, have been inſeparable from all Kingdoms and States that ever

were fam'd for Strength, Riches, and Politeneſs, at the ſame time.

To do this, I firſt ſlightly touch upon ſome of the Faults and Corruptions the ſeveral Profeſſions and Callings are generally charged with. After that I ſhew that thoſe very Vices of every particular Perſon by skilful Management, were made ſubſervient to the Grandeur and worldly Happineſs of the whole. Laſtly, by ſetting forth what of neceſſity muſt be the conſequence of general Honeſty and Virtue and National Temperance, Innocence and Content, I demonſtrate that if Mankind could be cured of the Failings they are Naturally guilty of, they would ceaſe to be capable of being rais'd into ſuch vaſt, potent and polite Societies, as they have been under the ſeveral great Common-wealths and Monarchies that have flouriſh'd ſince the Creation.

If you ask me, why I have done all this, *cui bono?* and what Good theſe Notions will produce? truly, beſides the Reader's Diverſion, I believe none at all; but if I was ask'd, what Naturally ought to be expected from 'em, I wou'd anſwer, That in the firſt Place the People, who continually find Fault with others, by reading them, would be taught to look at home, and examining their own Conſciences, be made aſham'd of always railing at what they are more or leſs guilty of themſelves; and that in the next, thoſe who are ſo fond of the Eaſe and Comforts, and reap all the Benefits that are the Conſequence of a great and flouriſhing Nation, would learn

learn more patiently to submit to those Inconveniencies, which no Government upon Earth can remedy, when they should see the Impossibility of enjoying any great share of the first, without partaking likewise of the latter.

This I say ought naturally to be expected from the publishing of these Notions, if People were to be made better by any thing that could be said to them; but Mankind having for so many Ages remain'd still the same, notwithstanding the many instructive and elaborate Writings, by which their Amendment has been endeavour'd, I am not so vain as to hope for better Success from so inconsiderable a Trifle.

Having allow'd the small Advantage this little Whim is likely to produce, I think my self oblig'd to shew, that it cannot be prejudicial to any; for what is published, if it does no good, ought at least to do no harm: In order to this I have made some Explanatory Notes, to which the Reader will find himself refer'd in those Passages that seem to be most liable to Exceptions.

The Censorious that never law the *Grumbling Hive*, will tell me, that whatever I may talk of the Fable, it not taking up a Tenth Part of the Book, was only contriv'd to introduce the Remarks; that instead of clearing up the doubtful or obscure Places, I have only pitch'd upon such as I had a mind to expatiate upon; and that far from having endeavour'd to extenuate the Errors committed [illegible] I have made Bad worse, and shewn my self a more barefac'd Champion for Vice, in the rambling

rambling Digreſſions, than I had done in the Fable it ſelf.

I ſhall ſpend no time in anſwering theſe Accuſations; where Men are prejudic'd, the beſt Apologies are loſt; and I know that thoſe who think it Criminal to ſuppoſe a neceſſity of Vice in any caſe whatever, will never be reconcil'd to any part of the Performance; but if this be thoroughly examin'd, all the Offence it can give, muſt reſult from the wrong Inferences that may perhaps be drawn from it, and which I deſire no body to make. When I aſſert, that Vices are inſeparable from great and potent Societies, and that it is impoſſible their Wealth and Grandeur ſhould ſubſiſt without, I do not ſay, that the particular Members of them who are guilty of any, ſhould not be continually reprov'd, or not be puniſh'd for them when they grow into Crimes.

There are, I believe, few People in *London*, of thoſe that are at any time forc'd to go a foot, but what could wiſh the Streets of it much cleaner than generally they are, whilſt they regard nothing but their own Cloaths and private Conveniency: but, when once they come to conſider, that what offends them is the reſult of the Plenty, great Traffick and Opulency of that mighty City, if they have any Concern in its Welfare, they will hardly ever wiſh to ſee the Streets of it leſs dirty. For if we mind the Materials of all Sorts that muſt ſupply ſuch an infinite number of Trades and Handicrafts, as are always going forward, the vaſt quantity of Victuals,

tuals, Drink and Fewel that are daily consum'd in it, the Waste and Superfluities that must be produced from them; the multitudes of Horses and other Cattle that are always dawbing the Streets, the Carts, Coaches and more heavy Carriages that are perpetually wearing and breaking the Pavement of them, and above all the numberless Swarms of People that are continually harrassing and trampling through every part of them: If, I say, we mind all these, we shall find that every Moment must produce new Filth; and considering how far distant the great Streets are from the River-side, what Cost and Care soever be bestow'd to remove the Nastiness almost as fast as 'tis made, it is impossible *London* should be more cleanly before it is less flourishing. Now would I ask if a good Citizen, in consideration of what has been said, might not assert, that dirty Streets are a necessary Evil inseparable from the Felicity of *London*, without being the least hindrance to the cleaning of Shoes, or sweeping of Streets, and consequently without any Prejudice either to the *Blackguard* or the *Scavingers*.

But if, without any regard to the Interest or Happiness of the City, the Question was put, What Place I thought most pleasant to walk in? No body can doubt but, before the stinking Streets of *London*, I would esteem a fragrant Garden, or a shady Grove in the Country. In the same manner, if laying aside all worldly Greatness and Vain-Glory, I should be ask'd where I thought it was most probable that Men might enjoy true

Happines

Happineſs, I would prefer a ſmall peaceable Society, in which Men, neither envy'd nor eſteem'd by Neighbours, ſhould be contented to live upon the Natural Product of the Spot they inhabit, to a vaſt Multitude abounding in Wealth and Power, that ſhould always be conquering others by their Arms Abroad, and debauching themſelves by Foreign Luxury at Home.

Thus much I had ſaid to the Reader in the Firſt Edition; and have added nothing by way of Preface in the Second. But ſince that, a violent Out-cry has been made againſt the Book, exactly anſwering the Expectation I always had of the Juſtice, the Wiſdom, the Charity, and Fair-dealing of thoſe whoſe Good-will I deſpair'd of. It has been preſented by the Grand-Jury, and condemn'd by thouſands who never ſaw a word of it. It has been preach'd againſt before my Lord Mayor; and an utter Refutation of it is daily expected from a Reverend Divine, who has call'd me Names in the Advertiſements, and threatned to anſwer me in two Months time for above five Months together. What I have to ſay for my ſelf, the Reader will ſee in my Vindication at the End of the Book, where he will likewiſe find the Grand-Jury's Preſentment, and a Letter to the Right Honourable Lord *C.* which is very Rhetorical beyond Argument or Connexion. The Author ſhews a fine Talent for *Invectives, and* great Sagacity in diſcovering *Atheiſm, where* others can find none. He is zealous *againſt* wicked Books, points at the Fable

of

of the Bees, and is very angry with the Author: he beſtows four ſtrong Epithets on the Enormity of his Guilt, and by ſeveral elegant Innuendo's to the Multitude, as the Danger there is in ſuffering ſuch Authors to live, and the Vengeance of Heaven upon a whole Nation, very charitably recommends him to their Care.

Conſidering the length of this Epiſtle, and that it is not wholly levell'd at me only, I thought at firſt to have made ſome Extracts from it of what related to my ſelf; but finding, on a nearer Enquiry, that what concern'd me was ſo blended and interwoven with what did not, I was oblig'd to trouble the Reader with it entire; not without Hopes that, prolix as it is, the Extravagancy of it will be entertaining to thoſe who have peruſed the Treatiſe it condemns with ſo much Horror.

Juſt Publiſhed,

The Tenth EDITION *of*

PUFFENDORF's Introduction to the Hiſtory of the Principal Kingdoms and States of *Europe*. With an APPENDIX, containing an Introduction to the Hiſtory of the Principal Sovereign States of *Italy*; particularly *Venice*, *Modena*, *Mantua*, *Florence*, and *Savoy*.

THE
Grumbling HIVE:
OR,
KNAVES *turn'd Honest.*

A Spacious Hive well stockt with Bees,
That liv'd in Luxury and Ease;
And yet as fam'd for Laws and Arms,
As yielding large and early Swarms;
Was counted the great Nursery
Of Sciences and Industry.
No Bees had better Government,
More Fickleness, or less Content:
They were not Slaves to Tyranny,
Nor rul'd by wild *Democracy*;
But Kings, that could not wrong, because
Their Power was circumscrib'd by Laws.
These Insects liv'd like Men, and all
Our Actions they perform'd in small:
They did whatever's done in Town,
And what belongs to Sword or Gown:
Tho' th' Artful Works, by nimble Slight
Of minute *Limbs*, 'scap'd Human Sight;
[illegible] *re no Engines*, Labourers,
[illegible] *Castles*, *Arms*, Artificers,

Craf

Craft, Science, Shop, or Inſtrument,
But they had an Equivalent:
Which, ſince their Language is unknown,
Muſt be call'd, as we do our own.
As grant, that among other Things,
They wanted Dice, yet they had Kings;
And thoſe had Guards; from whence we may
Juſtly conclude, they had ſome Play;
Unleſs a Regiment be ſhewn
Of Soldiers, that make uſe of none.

Vast Numbers throng'd the fruitful Hive;
Yet thoſe vaſt Numbers made 'em thrive;
Millions endeavouring to ſupply
Each other's Luſt and Vanity;
Whilſt other Millions were employ'd,
To ſee their Handy-works deſtroy'd;
They furniſh'd half the Univerſe;
Yet had more Work than Labourers.
Some with vaſt Stocks, and little Pains,
Jump'd into Buſineſs of great Gains;
And ſome were damn'd to Sythes and Spades,
And all thoſe hard laborious Trades;
Where willing Wretches daily ſweat,
And wear out Strength and Limbs to eat:
(A) Whilſt others follow'd Myſteries,
To which few Folks bind 'Prentices;
That want no Stock, but that of Braſs,
And may ſet up without a Croſs;
As Sharpers, Paraſites, Pimps, Players,
Pick-pockets, Coiners, Quacks, South-ſayers,
And all thoſe, that in Enmity,
With downright Working, cunningly
Convert to their own Uſe the Labour
Of their good-natur'd heedleſs Neighbour.
(B) Theſe were call'd Knaves, but bar the Name
The grave Induſtrious were the ſame:
All Trades and Places knew ſome Cheat,
No Calling was without Deceit.

THE Lawyers, of whoſe Art the Baſis
Was raiſing Feuds and ſplitting Caſes,
Oppoſed all Regiſters, that Cheats
Might make more Work with dipt Eſtates;
As wer't unlawful, that one's own,
Without a Law-Suit, ſhould be known.
They kept off Hearings willfully,
To finger the refreſhing Fee;
And to defend a wicked Cauſe,
Examin'd and ſurvey'd the Laws,
As Burglars Shops and Houſes do,
To find out where they'd beſt break through.
PHYSICIANS valu'd Fame and Wealth
Above the drooping Patient's Health,
Or their own Skill: The greateſt Part
Study'd, inſtead of Rules of Art,
To grave penſive Looks and dull Behaviour,
The gain th'Apothecary's Favour;
And hear my Lady's Aunt preſcribe;
With formal Smile, and kind How d'ye,
To fawn on all the Family;
And, which of all the greateſt Curſe is,
To endure th' Impertinence of Nurſes.
AMONG the many Prieſts of *Fove*,
Hir'd to draw Bleſſings from Above,
Some few were Learn'd and Eloquent,
But thouſands Hot and Ignorant:
Yet all paſs'd Muſter that could hide
Their Sloth, Luſt, Avarice and Pride;
For which they were as fam'd as Taylors
For Cabbage, or for Brandy Sailors:
Some meagre-look'd, and meanly clad,
Would myſtically pray for Bread,
Meaning by that an ample Store,
Yet lit'rally receiv'd no more;

And, whilſt theſe holy Drudges ſtarv'd,
The lazy Ones, for which they ſerv'd,
Indulg'd their Eaſe, with all the Graces
Of Health and Plenty in their Faces.
Soldiers ((C)) The Soldiers, that were forc'd to fight,
If they ſurviv'd, got Honour by't;
Tho' ſome, that ſhunn'd the bloody Fray,
Had Limbs ſhot off, that ran away:
Some Valiant Gen'rals fought the Foe;
Others took Bribes to let them go:
Some ventur'd always where 'twas warm,
Loſt now a Leg, and then an Arm;
Till quite diſabled, and put by,
They liv'd on half their Salary;
Whilſt others never came in Play,
And ſtaid at Home for double Pay.
Courtiers Their Kings were ſerv'd, but Knaviſhly
bribed Cheated by their own Miniſtry;
ones Many, that for their Welfare ſlaved,
Robbing the very Crown they ſaved:
Penſions were ſmall, and they liv'd high,
Yet boaſted of their Honeſty.
Calling, whene'er they ſtrain'd their Right,
The ſlipp'ry Trick a Perquiſite;
And when Folks underſtood their Cant,
They chang'd that for Emolument;
Unwilling to be ſhort or plain,
In any thing concerning Gain;
((D.)) For there was not a Bee but would
Get more, I won't ſay, than he ſhould;
But than he dar'd to let them know,
((E.)) That pay'd for't; as your Gameſters do,
That, tho' at fair Play, ne'er will own
Before the Loſers what they've won.
Stock- But who can all their Frauds repeat?
jobbers The very Stuff, which in the Street
They ſold for Dirt t' enrich the Ground,
Was often by the Buyers found

So

Sophiſticated with a quarter
Of good-for-nothing Stones and Mortar;
Tho' *Flail* had little Cauſe to mutter
Who ſold the other Salt for Butter.
JUSTICE her ſelf, fam'd for fair Dealing,
By Blindneſs had not loſt her Feeling;
Her Left Hand, which the Scales ſhould hold,
Had often dropt 'em, brib'd with Gold;
And, tho' ſhe ſeem'd Impartial,
Where Puniſhment was corporal,
Pretended to a reg'lar Courſe,
In Murther, and all Crimes of Force;
Tho' ſome, firſt pillory'd for Cheating,
Were hang'd in Hemp of their own beating;
Yet, it was thought, the Sword ſhe bore
Check'd but the Deſp'rate and the Poor;
That, urg'd by meer Neceſſity,
Were ty'd up to the wretched Tree
For Crimes, which not deſerv'd that Fate,
But to ſecure the Rich and Great.
THUS every Part was full of Vice,
Yet the Whole Maſs a Paradiſe;
Flatter'd in Peace, and fear'd in Wars,
They were th' Eſteem of Foreigners,
And laviſh of their Wealth and Lives,
The Ballance of all other Hives.
Such were the Bleſſings of that State;
Their Crimes conſpir'd to make them Great:
(F.) And Virtue, who from Politicks
Had learn'd a Thouſand Cunning Tricks,
Was, by their happy Influence,
Made Friends with Vice: And ever ſince,
(G.) The worſt of all the Multitude
Did ſomething for the Common Good.
This was the State's-Craft, that maintain'd
The Whole, of which each Part complain'd:
This, as in Muſick Harmony
The jarrings in the main agree;

(*H.*) Parties directly oppoſite,
Aſſiſt each other, as 'twere for Spight;
And Temp'rance with Sobriety,
Serve Drunkenneſs and Gluttony.
(*I.*) The Root of Evil, Avarice,
That damn'd ill-natur'd baneful Vice,
Was Slave to Prodigality,
(*K.*) That noble Sin; (*L.*) whilſt Luxury
Employ'd a Million of the Poor,
(*M.*) And odious Pride a Million more:
(*N.*) Envy it ſelf, and Vanity,
Were Miniſters of Induſtry;
Their darling Folly, Fickleneſs,
In Dyet, Furniture and Dreſs,
That ſtrange ridic'lous Vice, was made
The very Wheel that turn'd the Trade.
Their Laws and Cloaths were equally
Objects of Mutability;
For, what was well done for a time,
In half a Year became a Crime;
Yet whilſt they alter'd thus their Laws,
Still finding and correcting Flaws,
They mended by Inconſtancy
Faults, which no Prudence could foreſee.
Thus Vice nurs'd Ingenuity,
Which joyn'd with Time and Induſtry,
Had carry'd Life's Conveniencies,
(*O*) It's real Pleaſures, Comforts, Eaſe,
(*P.*) To ſuch a Height, the very Poor
Liv'd better than the Rich before,
And nothing could be added more.
How Vain is Mortal Happineſs!
Had they but known the Bounds of Bliſs;
And that Perfection here below
Is more than Gods can well beſtow;
The Grumbling Brutes had been content
With Miniſters and Government.
But they, at every ill Succeſs,
Like Creatures loſt without Redreſs,

Curs'd Politicians, Armies, Fleets;
Whilſt every one cry'd, *Damn the Cheats,*
And would, tho' conſcious of his own,
In others barb'rouſly bear none.
One, that had got a Princely Store,
By cheating Maſter, King and Poor,
Dar'd cry aloud, *The Land muſt ſink*
For all its Fraud; And whom d'ye think
The Sermonizing Raſcal chid?
A Glover that ſold Lamb for Kid.
The leaſt Thing was not done amiſs,
Or croſs'd the Publick Buſineſs;
But all the Rogues cry'd brazenly,
Good Gods, Had we but Honeſty!
Mercury ſmil'd at th' Impudence,
And others call'd it want of Senſe,
Always to rail at what they lov'd:
But *Jove* with Indignation mov'd,
At laſt in Anger ſwore, *He'd rid*
The Bawling Hive of Fraud; and did.
The very Moment it departs,
And Honeſty fills all their Hearts;
There ſhews 'em, like th' Inſtructive Tree,
Thoſe Crimes which they're aſham'd to ſee;
Which now in Silence they confeſs,
By bluſhing at their Uglineſs:
Like Children, that would hide their Faults,
And by their Colour own their Thoughts;
Imag'ning, when they're look'd upon,
That others ſee what they have done.
But, Oh ye Gods! What Conſternation,
How vaſt and ſudden was th' Alteration!
In half an Hour, the Nation round,
Meat fell a Penny in the Pound.
The Maſk Hypocriſy's flung down,
From the great Stateſman to the Clown:
And ſome in borrow'd Looks well known,
Appear'd like Strangers in their own.

The Bar was silent from that Day;
For now the willing Debtors pay,
Ev'n what's by Creditors forgot;
Who quitted them that had it not.
Those, that were in the Wrong, stood mute,
And dropt the patch'd vexatious Suit:
On which, since nothing less can thrive,
Than Lawyers in an honest Hive,
All, except those that got enough,
With Inkhorns by their sides troop'd off.
JUSTICE hang'd some, set others free;
And after Goal Delivery,
Her Presence being no more requir'd,
With all her Train and Pomp retir'd.
First march'd some Smiths with Locks and Grates,
Fetters, and Doors with Iron Plates:
Next Goalers, Turnkeys and Assistants:
Before the Goddess, at some distance,
Her chief and faithful Minister,
'Squire CATCH, the Law's great Finisher,
Bore not th' imaginary Sword,
But his own Tools, an Ax and Cord:
Then on a Cloud the Hood-wink'd Fair,
JUSTICE her self was push'd by Air:
About her Chariot, and behind,
Were Serjeants, Bums of every kind,
Tip-staffs, and all those Officers,
That squeeze a Living out of Tears.
Doctors got honest
THO' Physick liv'd, whilst Folks were ill,
None would prescribe, but Bees of skill,
Which through the Hive dispers'd so wide,
That none of them had need to ride;
Wav'd vain Disputes, and strove to free
The Patients of their Misery;
Left Drugs in cheating Countries grown,
And us'd the Product of their own;
Knowing the Gods sent no Disease
To Nations without Remedies.

THEIR Clergy rouz'd from Lazineſs,
Laid not their Charge on Journey-Bees;
But ſerv'd themſelves, exempt from Vice,
The Gods with Pray'r and Sacrifice;
All thoſe, that were unfit, or knew
Their Service might be ſpar'd, withdrew:
Nor was there Buſineſs for ſo many,
(If th' Honeſt ſtand in need of any,)
Few only with the High-Prieſt ſtaid,
To whom the reſt Obedience paid:
Himſelf employ'd in holy Cares;
Reſign'd to others State-Affairs.
He chas'd no Starv'ling from his Door,
Nor pinch'd the Wages of the Poor;
But at his Houſe the Hungry's fed,
The Hireling finds unmeaſur'd Bread,
The needy Trav'ler Board and Bed.

AMONG the King's great Miniſters,
And all th' inferior Officers
The Change was great; (*Q.*) for frugally
They now liv'd on their Salary:
That a poor Bee ſhould ten times come
To aſk his Due, a trifling Sum,
And by ſome well-hir'd Clerk be made
To give a Crown, or ne'er be paid,
Would now be call'd a downright Cheat,
Tho' formerly a Perquiſite.
All Places manag'd firſt by Three,
Who watch'd each other's Knavery,
And often for a Fellow-feeling,
Promoted one another's ſtealing,
Are happily ſupply'd by One,
By which ſome thouſands more are gone.
(*R.*) No Honour now could be content,
To live and owe for what was ſpent;
Liv'ries in Brokers Shops are hung,
They part with Coaches for a Song;
Sell ſtately Horſes by whole Sets;
Country-Houſes, to pay Debts.

Vain Coſt is ſhunn'd as much as Fraud;
They have no Forces kept Abroad;
Laugh at th'Eſteem of Foreigners,
And empty Glory got by Wars;
They fight, but for their Country's ſake,
When Right or Liberty's at Stake.

Now mind the glorious Hive, and ſee
How Honeſty and Trade agree.
The Shew is gone, it thins apace;
And looks with quite another Face.
For 'twas not only that They went,
By whom vaſt Sums were Yearly ſpent;
But Multitudes that liv'd on them,
Were daily forc'd to do the ſame.
In vain to other Trades they'd fly;
All were o'er-ſtock'd accordingly.

The Price of Land and Houſes falls;
Mirac'lous Palaces, whoſe Walls,
Like thoſe of *Thebes*, were rais'd by Play,
Are to be let; whilſt the once gay,
Well-ſeated Houſhold Gods would be
More pleas'd to expire in Flames, than ſee
The mean Inſcription on the Door
Smile at the lofty ones they bore.
The building Trade is quite deſtroy'd,
Artificers are not employ'd;
(*S.*) No Limner for his Art is fam'd,
Stone-cutters, Carvers are not nam'd.

Thoſe, that remain'd, grown temp'rate, ſtrive,
Not how to ſpend, but how to live,
And, when they paid their Tavern Score,
Reſolv'd to enter it no more:
No Vintner's Jilt in all the Hive
Could wear now Cloth of Gold, and thrive;
Nor *Torcol* ſuch vaſt Sums advance,
For *Burgundy* and *Orvietan*;
The Courtier's gone, that with his Miſs
Supp'd at his Houſe on Chriſtmas Eve;

Spends

Spending as much in two Hours ſtay,
As keeps a Troop of Horſe a Day.
THE haughty *Chloe*, to live Great,
Had made her (*T.*) Husband rob the State:
But now ſhe ſells her Furniture,
Which th' *Indies* had been ranſack'd for;
Contracts th' expenſive Bill of Fare,
And wears her ſtrong Suit a whole Year:
The ſlight and fickle Age is paſt;
And Cloaths, as well as Faſhions, laſt.
Weavers, that join'd rich Silk with Plate,
And all the Trades ſubordinate,
Are gone. Still Peace and Plenty reign,
And every Thing is cheap, tho' plain:
Kind Nature, free from Gard'ners Force,
Allows all Fruits in her own Courſe;
But Rarities cannot be had,
Where Pains to get 'em are not paid.
As Pride and Luxury decreaſe,
So by degrees they leave the Seas.
Not Merchants now, but Companies
Remove whole Manufacturies.
All Arts and Crafts neglected lie;
(*V.*) Content, the Bane of Induſtry,
Makes 'em admire their homely Store,
And neither ſeek nor covet more.
So few in the vaſt Hive remain,
The hundredth Part they can't maintain
Againſt th' Inſults of numerous Foes;
Whom yet they valiantly oppoſe:
Till ſome well-fenc'd Retreat is found,
And here they die, or ſtand their Ground.
No Hireling in their Army's known;
But bravely fighting for their own,
Their Courage and Integrity
At laſt were crown'd with Victory.
They triumph'd not without their Coſt;
For *many Thouſand* Bees were loſt.

Hard-ned

Hard'ned with Toils and Exercise,
They counted Ease it self a Vice;
Which so improv'd their Temperance;
That, to avoid Extravagance,
They flew into a hollow Tree,
Blest with Content and Honesty.

The MORAL.

THEN leave Complaints: Fools only strive
(X.) To make a Great an Honest Hive.
(Y.) T' enjoy the World's Conveniencies,
Be fam'd in War, yet live in Ease,
Without great Vices, is a vain
EUTOPIA *seated in the Brain.*
Fraud, Luxury and Pride must live,
Whilst we the Benefits receive:
Hunger's a dreadful Plague, no doubt,
Yet who digests or thrives without?
Do we not owe the Growth of Wine
To the dry shabby crooked Vine?
Which, whilst its shoots neglected stood,
Choak'd other Plants, and ran to Wood;
But blest us with its noble Fruit,
As soon as it was ty'd and cut:
So Vice is beneficial found,
When it's by Justice lopt and bound;
Nay, where the People would be great,
As necessary to the State,
As Hunger is to make 'em eat.
Bare Virtue can't make Nations live
In Splendor; they, that would revive
A Golden Age, must be as free,
For Acorns, as for Honesty.

FINIS.

THE INTRODUCTION.

ONE of the greateſt Reaſons why ſo few People underſtand themſelves, is, that moſt Writers are always teaching Men what they ſhould be, and hardly ever trouble their Heads with telling them what they really are. As for my part, without any Compliment to the Courteous Reader, or my ſelf, I believe Man (beſides Skin, Fleſh, Bones, &c. that are obvious to the Eye) to be a Compound of various Paſſions, that all of them, as they are provoked and come uppermoſt, govern him by turns, whether he will or no. To ſhew, that theſe Qualifications, which we all pretend to be aſham'd of, are the great Support of a flouriſhing Society, has been the Subject of the foregoing Poem. But there being ſome Paſſages

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in it ſeemingly Paradoxical, I have in the Preface promiſed ſome explanatory Remarks on it; which to render more uſeful, I have thought fit to enquire, how Man, no better qualify'd, might yet by his own Imperfections be taught to diſtinguiſh between Virtue and Vice: And here I muſt deſire the Reader once for all to take notice, that when I ſay Men, I mean neither Jews *nor* Chriſtians; *but meer Man, in the State of Nature and Ignorance of the true Deity.*

AN

ENQUIRY

Into the ORIGIN of

MORAL VIRTUE.

ALL untaught Animals are only ſollicitious of pleaſing themſelves, and naturally follow the bent of their own Inclinations, without conſidering the Good or Harm that from their being pleaſed will accrue to others. This is the Reaſon, that in the wild State of Nature thoſe Creatures are fitteſt to live peaceably together in great Numbers, that diſcover the leaſt of Underſtanding, and have the feweſt Appetites to gratify; and conſequently no Species of Animals is, without the Curb of Government, leſs capable of agreeing long together in Multitudes than that of Man; yet ſuch are his Qualities, whether Good or Bad, I ſhall not determine, that no Creature beſides himſelf can ever be made ſociable: But being an extraordinary ſelfiſh and headſtrong, as well as cunning Animal, however he may be ſubdued by ſuperior Strength, it is impoſſible by Force alone *to make him tractable*, and receive the Improvements he is capable of.

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The Chief Thing therefore, which Law-givers and other Wiſe Men, that have laboured for the Eſtabliſhment of Society, have endeavour'd, has been to make the People they were to govern, believe, that it was more beneficial for every Body to conquer than indulge his Appetites, and much better to mind the Publick than what ſeem'd his private Intereſt. As this has always been a very difficult Taſk, ſo no Wit or Eloquence has been left untried to compaſs it; and the Moraliſts and Philoſophers of all Ages employed their utmoſt Skill to prove the Truth of ſo uſeful an Aſſertion. But whether Mankind would have ever believ'd it or not, it is not likely that any body could have perſwaded them to diſapprove of their natural Inclinations, or prefer the Good of others to their own, if at the ſame time he had not ſhew'd them an Equivalent to be enjoy'd as a Reward for the Violence, which by ſo doing they of neceſſity muſt commit upon themſelves. Thoſe that have undertaken to civilize Mankind, were not ignorant of this; but being unable to give ſo many real Rewards as would ſatisfie all Perſons for every individual Action, they were forc'd to contrive an imaginary one, that as a general Equivalent for the trouble of Self-denial ſhould ſerve on all occaſions, and without coſting any thing either to themſelves or others, be yet a moſt acceptable Recompence to the Receivers.

They thoroughly examin'd all the Strength and Frailties of our Nature, and obſerving that none were either ſo ſavage as not to be charm'd with Praiſe, or ſo deſpicable as patiently to bear Contempt, juſtly concluded, that Flattery muſt be the moſt powerful Argument that could be uſed to Human Creatures. Making uſe of this bewitching Engine, they extoll'd the Excellency of our Nature *above other* Animals, and ſetting forth with *unbounded Praiſes* the Wonders of our Sagacity and *Vaſtneſs of* Underſtanding, beſtow'd a thouſand

Encō-

Encomiums on the Rationality of our Souls, by the help of which we were capable of performing the most noble Atchievements. Having by this artful way of Flattery insinuated themselves into the Hearts of Men, they began to instruct them in the Notions of Honour and Shame; representing the one as the worst of all Evils, and the other as the highest Good to which Mortals could aspire: Which being done, they laid before them how unbecoming it was the Dignity of such sublime Creatures to be sollicitous about gratifying those Appetites, which they had in common with Brutes, and at the same time unmindful of those higher Qualities that gave them the pre-eminence over all visible Beings. They indeed confess'd, that those impulses of Nature were very pressing; that it was troublesome to resist, and very difficult wholly to subdue them. But this they only used as an Argument to demonstrate, how glorious the Conquest of them was on the one hand, and how scandalous on the other not to attempt it.

To introduce moreover an Emulation amongst Men, they divided the whole Species in two Classes, vastly differing from one another: The one consisted of abject, low-minded People, that always hunting after immediate Enjoyment, were wholly incapable of Self-denial, and without regard to the Good of others, had no higher Aim than their private Advantage; such as being enslaved by Voluptuousness, yielded without Resistance to every gross desire, and make no use of their Rational Faculties but to highten their Sensual Pleasure. These grov'ling Wretches, they said, were the Dross of their Kind, and having only the Shape of Men, differ'd from Brutes in nothing but their outward Form. But the other Class was made up of lofty and Spirited Creatures, that free from sordid Self-ends, esteem'd the Improvements of the Mind their fairest Possessions; and setting a true val-

value upon themſelves, took no delight but in embelliſhing that Part in which their Excellency conſiſted; ſuch as deſpiſing whatever they had in common with irrational Creatures, oppoſed by the help of Reaſon their moſt violent Inclinations; and making a continual War with themſelves, to promote the Peace of others, aim'd at no leſs than the Publick Welfare and the Conqueſt of their own Paſſion.

Fortior eſt qui ſe quam qui fortiſſima Vincit
Mœnia ——— ——— ———.

Theſe they call'd the true Repreſentatives of their ſublime Species, exceeding in worth the firſt Claſs by more degrees, than that it ſelf was ſuperior to the Beaſts of the Field.

As in all Animals that are not too imperfect to diſcover Pride, we find, that the fineſt and ſuch as are the moſt beautiful and valuable of their kind, have generally the greateſt Share of it; ſo in Man, the moſt perfect of Animals, it is ſo inſeparable from his very Eſſence (how cunningly ſoever ſome may learn to hide or diſguiſe it) that without it the Compound he is made of would want one of the chiefeſt Ingredients: Which, if we conſider, it is hardly to be doubted but Leſſons and Remonſtrances, ſo ſkilfully adapted to the good Opinion Man has of himſelf, as thoſe I have mentioned, muſt, if ſcatter'd amongſt a Multitude, not only gain the aſſent of moſt of them, as to the Speculative Part, but likewiſe induce ſeveral, eſpecially the fierceſt, moſt reſolute, and beſt among them, to endure a thouſand Inconveniencies, and undergo as many Hardſhips, that they may have the pleaſure of counting themſelves Men of the ſecond Claſs, and conſequently appropriating to themſelves all the Excellencies they have heard of it.

From what has been ſaid we ought to expect in *the firſt place, that* the Heroes, who took ſuch extraordinary

ordinary Pains to master some of their natural Appetites, and preferr'd the Good of others to any visible Interest of their own, would not recede an Inch from the fine Notions they had receiv'd concerning the Dignity of Rational Creatures; and having ever the Authority of the Government on their side, with all imaginable Vigour assert the Esteem that was due to those of the second Class, as well as the Superiority over the rest of their kind. In the second, that those, who wanted a sufficient Stock of either Pride or Resolution to buoy them up in mortifying of what was dearest to them, follow'd the sensual Dictates of Nature, would yet be asham'd of confessing themselves to be those despicable Wretches that belong'd to the inferior Class, and were generally reckon'd to be so little remov'd from Brutes; and that therefore in their own Defence they would say, as others did, and hiding their own Imperfections as well as they could, cry up Self-denial and Publick-spiritedness as much as any: For it is highly probable, that some of them, convinced by the real Proofs of Fortitude and Self-Conquest they had seen, would admire in others what they found wanting in themselves; others be afraid of the Resolution and Prowess of those of the second Class, and that all of them were kept in awe by the Power of their Rulers, wherefore it is reasonable to think, that none of them (whatever they thought in themselves) would dare openly contradict, what by every body else was thought Criminal to doubt of.

This was (or at least might have been) the manner after which Savage Man was broke; from whence it is evident, that the first Rudiments of Morality, broach'd by skilful Politicians, to render Men useful to each other as well as tractable, were chiefly contriv'd that the Ambitious might reap the more Benefit from, and govern vast Numbers of them with the greater Ease and Security. This Foun-

Foundation of Politicks being once laid, it is impoſſible that Man ſhould long remain unciviliz'd: For even thoſe, who only ſtrove to gratify their Appetites, being continually croſs'd by others of the ſame Stamp, could not but obſerve, that whenever they check'd their Inclinations or but follow'd them with more Circumſpection, they avoided a world of Troubles, and often eſcap'd many of the Calamities that generally attended the too eager Purſuit after Pleaſure.

Firſt, they receiv'd, as well as others, the benefit of thoſe Actions that were done for the good of the whole Society, and conſequently could not forbear wiſhing well to thoſe of the ſuperior Claſs that perform'd them. Secondly, the more intent they were in ſeeking their own Advantage, without Regard to others, the more they were hourly convinced, that none ſtood ſo much in their way as thoſe that were moſt like themſelves.

It being the Intereſt then of the very worſt of them, more than any, to preach up Publick-ſpiritedneſs, that they might reap the Fruits of the Labour and Self-denial of others, and at the ſame time indulge their own Appetites with leſs diſturbance, they agreed with the reſt, to call every thing, which, without Regard to the Publick, Man ſhould commit to gratify any of his Appetites, VICE; if in that Action there cou'd be obſerv'd the leaſt proſpect, that it might either be injurious to any of the Society, or ever render himſelf leſs ſerviceable to others: And to give the Name of VIRTUE to every Performance, by which Man, contrary to the impulſe of Nature, ſhould endeavour the Benefit of others, or the Conqueſt of his own Paſſions out of a Rational Ambition of being Good.

It ſhall be objected, that no Society was ever *any ways* civiliz'd before the major part had agreed *upon ſome* Worſhip or other of an over-ruling Powe

Power, and consequently that the Notions of Good and Evil, and the Distinction between *Virtue* and *Vice*, were never the Contrivance of Politicians, but the pure Effect of Religion. Before I answer this Objection, I must repeat what I have said already, that in this *Enquiry into the Origin of Moral Virtue*, I speak neither of *Jews* nor *Christians*, but Man in his State of Nature and Ignorance of the true Deity; and then I affirm, that the Idolatrous Superstitions of all other Nations, and the pitiful Notions they had of the Supreme Being, were incapable of exciting Man to Virtue, and good for nothing but to awe and amuse a rude and unthinking Multitude. It is evident from History, that in all considerable Societies, how stupid or ridiculous soever People's received Notions have been, as to the Deities they worshipp'd, Human Nature has ever exerted it self in all its Branches, and that there is no earthly Wisdom or Moral Virtue, but at one time or other Men have excell'd in it in all Monarchies and Commonwealths, that for Riches and Power have been any ways remarkable.

The *Ægyptians*, not satisfy'd with having deify'd all the ugly Monsters they could think on, were so silly as to adore the Onions of their own sowing; yet at the same time their Country was the most famous Nursery of Arts and Sciences in the World, and themselves more eminently skill'd in the deepest Mysteries of Nature than any Nation has been since.

No States or Kingdoms under Heaven have yielded more or greater Patterns in all sorts of Moral Virtues than the *Greek* and *Roman* Empires, more especially the latter; and yet how loose, absurd and ridiculous were their Sentiments as to Sacred Matters? For without reflecting on the extravagant Number of their Deities, if we only consider the *infamous Stories* they father'd upon them, it cannot be denied but that their Religion, far from

from teaching Men the Conqueſt of their Paſſ
and the Way to Virtue, ſeem'd rather contriv'
juſtify their Appetites, and encourage their V
But if we would know what made 'em exce
Fortitude, Courage and Magnanimity, we muſt
our Eyes on the Pomp of their Triumphs,
Magnificence of their Monuments and Arc
their Trophies, Statues, and Inſcriptions; the
riety of their Military Crowns, their Honours
creed to the Dead, Publick Encomiums on the
ing, and other imaginary Rewards they beſto
on Men of Merit; and we ſhall find, that what
ried ſo many of them to the utmoſt Pitch of
denial, was nothing but their Policy in making
of the moſt effectual Means that human Pride c
be flatter'd with.

It is viſible then that it was not any Heat
Religion or other Idolatrous Superſtition, that
put Man upon croſſing his Appetites and ſubdu
his deareſt Inclinations, but the ſkilful Managem
of wary Politicians; and the nearer we ſearch
human Nature, the more we ſhall be convin
that the Moral Virtues are the Political Offſp
which Flattery begot upon Pride.

There is no Man of what Capacity or Pene
tion ſoever, that is wholly Proof againſt the Wi
craft of Flattery, if artfully perform'd, and ſui
to his Abilities. Children and Fools will ſwal
Perſonal Praiſe, but thoſe that are more cunni
muſt be manag'd with greater Circumſpecti
and the more general the Flattery is, the leſs i
ſuſpected by thoſe it is level'd at. What you
in Commendation of a whole Town is receiv'd w
Pleaſure by all the Inhabitants; Speak in Co
mendation of Letters in general, and every M
of Learning will think himſelf in particular oblig
to you. You may ſafely praiſe the Employm
a Man is of, or the Country he was born in;
cauſe you give him an Opportunity of ſpeak

the Joy he feels upon his own account, under the Esteem which he pretends to have for others.

It is common among cunning Men, that understand the Power which Flattery has upon Pride, when they are afraid they shall be impos'd upon, to enlarge, tho' much against their Conscience, upon the Honour, fair Dealing and Integrity of the Family, Country, or sometimes the Profession of him they suspect; because they know that Men often will change their Resolution, and act against their Inclination, that they may have the Pleasure of continuing to appear in the Opinion of Some, what they are conscious not to be in reality. Thus Sagacious Moralists draw Men like Angels, in hopes that the Pride at least of Some will put 'em upon copying after the beautiful Originals which they are represented to be.

When the Incomparable Sir *Richard Steele*, in the usual Elegance of his easy Style, dwells on the Praises of his sublime Species, and with all the Embellishments of Rhetoric sets forth the Excellency of Human Nature, it is impossible not to be charm'd with his happy Turns of Thought, and the Politeness of his Expressions. But tho' I have been often moved by the Force of his Eloquence, and ready to swallow the ingenious Sophistry with Pleasure, yet I could never be so serious but reflecting upon his moral Encomiums, I thought on the Tricks made use of by the Women that would teach Children to be mannerly. When an awkward Girl, before she can either Speak or Go, begins after many Endeavours to make the first rude Essays of Curt'sying, Nurse falls in an ecstacy of Praise; *There's a pretty Curt'sy! O fine Miss! There's a pretty Lady! Miss can make a better Curt'sy than her Sister* [illegible]. The same is cocho'd over by the Maids, Mama almost hugs the Child to pieces; one [illegible], who being four Years older knows [illegible] a very handsome Curt'sy, wonders at the

the Perverſeneſs of their Judgment, and ſwelling with Indignation, is ready to cry at the Injuſtice that is done her, till, being whiſper'd in the Ear that it is only to pleaſe the Baby, and that ſhe is a Woman, ſhe grows Proud at being let into the Secret, and rejoycing at the Superiority of her Underſtanding repeats what has been ſaid with large Additions, and inſults over the Weakneſs of her Siſter, whom all this while ſhe fancies to be the only Bubble among them. Theſe extravagant Praiſes would by any one, above the Capacity of an Infant, be call'd fulſome Flatteries, and, if you will, abominable Lies; yet Experience teaches us, that by the help of ſuch groſs Encomiums, young Miſſes will be brought to make pretty Curt'ſies, and behave themſelves womanly much ſooner, and with leſs trouble, than they would without them. 'Tis the ſame with Boys, whom they'll ſtrive to perſuade, that all fine Gentlemen do as they are bid, and that none but Beggar Boys are rude, or dirty their Cloaths; nay, as ſoon as the wild Brat with his untaught Fiſt begins to fumble for his Hat, the Mother, to make him pull it off, tells him before he is two Years old, that he is a Man; and if he repeats that Action when ſhe deſires him, he's preſently a Captain, a Lord Mayor, a King, or ſomething higher if ſhe can think of it, till egg'd on by the force of Praiſe, the little Urchin endeavours to imitate Man as well as he can, and ſtrains all his Faculties to appear what his ſhallow Noddle imagines he is believ'd to be.

The meaneſt Wretch puts an ineſtimable value upon himſelf, and the higheſt wiſh of the Ambitious Man is to have all the World, as to that particular, of his Opinion: So that the moſt inſatiable Thirſt after Fame that ever Heroe was inſpir'd with, was never more than an ungovernable Greedineſs to engroſs the Eſteem and Admiration of others in future Ages as well as his own; and what

Morti-

Mortification ſoever this Truth might be to the ſecond Thoughts of an *Alexander* or a *Ceſar*) the great Recompence in view, for which the moſt exalted Minds have with ſo much Alacrity ſacrificed their Quiet, Health, ſenſual Pleaſures, and every Inch of themſelves, has never been any thing elſe but the Breath of Man, the Aerial Coin of Praiſe. Who can forbear Laughing when he thinks on all the Great Men that have been ſo ſerious on the Subject of that *Macedonian* Madman, his Capacious Soul, that mighty Heart, in one Corner of which, according to *Lorenzo Gratian*, the World was ſo commodiouſly Lodged, that in the whole there was room for Six more? Who can forbear Laughing, I ſay, when he compares the fine things that have been ſaid of *Alexander*, with the End he propoſed to himſelf from his vaſt Exploits, to be proved from his own Mouth; when the vaſt Pains he took to paſs the *Hydaſpes* forc'd him to cry out? *Oh ye Athenians, could you believe what Dangers I expoſe my ſelf to, to be praiſed by you!* To define then the Reward of Glory in the ampleſt manner, the moſt that can be ſaid of it, is, that it conſiſts in a ſuperlative Felicity which a Man, who is conſcious of having perform'd a noble Action, enjoys in Self-love, whilſt he is thinking on the Applauſe he expects of others.

But here I ſhall be told, that beſides the noiſy Toils of War and publick Buſtle of the Ambitious, there are noble and generous Actions that are perform'd in Silence; that Virtue being its own Reward, thoſe who are really Good have a Satisfaction in their Conſciouſneſs of being ſo, which is all the Recompence they expect from the moſt worthy Performances; that among the Heathens there have been Men, who, when they did good to others, were ſo far from coveting Thanks and Applauſe, that they took *all imaginable* Care to be for ever ſecur'd *from thoſe* on whom they beſtow'd their Benefits, *and conſequently* that Pride has no hand

in ſpurring Man on to the higheſt pitch of Self-denial.

In anſwer to this I ſay, that it is impoſſible to judge of a Man's Performance, unleſs we are thoroughly acquainted with the Principle and Motive from which he acts. Pity, tho' it is the moſt gentle and the leaſt miſchievous of all our Paſſions, is yet as much a Frailty of our Nature, as Anger, Pride, or Fear. The weakeſt Minds have generally the greateſt Share of it, for which Reaſon none are more Compaſſionate than Women and Children. It muſt be own'd, that of all our Weakneſſes it is the moſt amiable, and bears the greateſt Reſemblance to Virtue; nay, without a conſiderable mixture of it the Society could hardly ſubſiſt: But as it is an Impulſe of Nature, that conſults neither the publick Intereſt nor our own Reaſon, it may produce Evil as well as Good. It has help'd to deſtroy the Honour of Virgins, and corrupted the Integrity of Judges; and whoever acts from it as a Principle, what Good ſoever he may bring to the Society, has nothing to boaſt of but that he has indulged a Paſſion that has happened to be beneficial to the Publick. There is no Merit in ſaving an Innocent Babe ready to drop into the Fire: The Action is neither good nor bad, and what Benefit ſoever the Infant received, we only obliged our ſelves; for to have ſeen it fall, and not ſtrove to hinder it, would have cauſed a Pain, which Self-preſervation compell'd us to prevent: Nor has a rich Prodigal, that happens to be of a commiſerating Temper, and loves to gratify his Paſſions, greater Virtue to boaſt of, when he relieves an Object of Compaſſion with what to himſelf is a Trifle.

But ſuch Men, as without complying with any Weakneſs of their own, can part from what they *value themſelves*, and, from no other Motive but *their Love to* Goodneſs, perform a worthy Action *in Silence*; Such Men, I confeſs, have acquir'd more

more refin'd Notions of Virtue than thoſe I have hitherto ſpoke of; yet even in theſe (with which the World has yet never ſwarm'd) we may diſcover no ſmall Symptoms of Pride, and the humbleſt Man alive muſt confeſs, that the Reward of a Virtuous Action, which is the Satisfaction that enſues upon it, conſiſts in a certain Pleaſure he procures to himſelf by contemplating on his own Worth: Which Pleaſure, together with the Occaſion of it, are as certain Signs of Pride, as looking Pale and Trembling at any imminent Danger, are the Symptoms of Fear.

If the too ſcrupulous Reader ſhould at firſt View condemn theſe Notions concerning the Origin of Moral Virtue, and think them perhaps offenſive to Chriſtianity, I hope he'll forbear his Cenſures, when he ſhall conſider, that nothing can render the unſearchable depth of the Divine Wiſdom more conſpicuous, than that *Man*, whom Providence had deſigned for Society, ſhould not only by his own Frailties and Imperfections be led into the Road to Temporal Happineſs, but likewiſe receive, from a ſeeming Neceſſity of Natural Cauſes, a Tincture of that Knowledge, in which he was afterwards to be made perfect by the True Religion, to his Eternal Welfare.

REMARKS.

(*A.*) *Whilſt others follow'd Myſteries,*
To which few Folks bind 'Prentices:

Page 2. Line 25.

IN the Education of *Youth*, in order to their getting of a *Livelihood* when they ſhall be arrived at *Maturity*, moſt People look out for ſome warrantable Employment or other, of which there are whole *Bodies* or *Companies*, in every large *Society of Men*. By this means all *Arts* and *Sciences*, as well as *Trades* and *Handicrafts*, are perpetuated in the *Commonwealth*, as long as they are found uſeful; the Young Ones that are daily brought up to 'em, continually ſupplying the loſs of the Old Ones that die. But ſome of theſe Employments being vaſtly more Creditable than others, according to the great difference of the Charges required to ſet up in each of them, all prudent *Parents* in the choice of them chiefly conſult their own *Abilities* and the *Circumſtances* they are in. A Man that gives Three or Four Hundred Pounds with his *Son* to a great *Merchant*, and has not Two or Three Thouſand Pounds to ſpare againſt he is out of his Time to begin the World with, is much to blame not to have brought his *Child* up to ſomething that might be follow'd with leſs *Money*.

There are abundance of *Men* of a *Genteel* Education, *that* have but very ſmall *Revenues*, and yet are *forced, by* their Reputable *Callings*, to make a greater *Figure* than ordinary People of twice their Incom

If theſe have any *Children*, it often happens, that as their *Indigence* renders them incapable of bringing them up to Creditable *Occupations*, ſo their Pride makes 'em unwilling to put them out to any of the mean laborious *Trades*, and then, in hopes either of an Alteration in their *Fortune*, or that ſome Friends, or favourable *Opportunity* ſhall offer, they from time to time put off the diſpoſing of them, 'till inſenſibly they come to be of *Age*, and are at laſt brought up to nothing. Whether this Neglect be more barbarous to the Children, or prejudicial to the Society, I ſhall not determine. At *Athens* all *Children* were forc'd to aſſiſt their *Parents*, if they came to *Want*: But *Solon* made a Law, that no *Son* ſhould be oblig'd to relieve his *Father*, who had not bred him up to any *Calling*.

Some *Parents* put out their *Sons* to good *Trades* very ſuitable to their then preſent Abilities, but happen to dye, or fail in the World, before the Children have finiſh'd their *Apprenticeſhips*, or are made fit for the *Buſineſs* they are to follow: A great many Young Men again on the other hand are handſomely provided for and ſet up for themſelves, that yet (ſome for want of *Induſtry* or elſe a ſufficient *Knowledge* in their *Callings*, others by indulging their *Pleaſures*, and ſome few by *Misfortunes*) are reduced to Poverty, and altogether unable to maintain themſelves by the Buſineſs they were brought up to. It is impoſſible but that the Neglects, Miſmanagements and Misfortunes I named, muſt very frequently happen in Populous Places, and conſequently great Numbers of People be daily flung unprovided for into the wide World, how Rich and Potent a Commonwealth may be, or what Care ſoever a Government may take to hinder it. How muſt theſe People be diſpos'd of? The Sea, I know, and Armies, which the World is ſeldom without, take off ſome. Thoſe that are honeſt Drudges, of a laborious Temper, will become Journeymen

men to the Trades they are of, or enter into ſome other Service: Such of them as ſtudy'd and were ſent to the Univerſity, may become Schoolmaſters, Tutors, and ſome few of them get into ſome Office or other: But what muſt become of the *Lazy* that care for no manner of working, and the *Fickle* that hate to be confin'd to any Thing?

Thoſe that ever took Delight in Plays and Romances, and have a ſpice of Gentility, will, in all probability, throw their Eyes upon the *Stage*, and if they have a good Elocution with tollerable Mein, turn *Actors*. Some that love their Bellies above any thing elſe, if they have a good Palate, and a little Knack at Cookery, will ſtrive to get in with *Gluttons* and *Epicures*, learn to cringe and bear all manner of Uſage, and ſo turn *Paraſites*, ever flattering the Maſter, and making Miſchief among the reſt of the *Family*. Others, who by their own and Companion's Lewdneſs judge of People's Incontinence, will naturally fall to Intriguing, and endeavour to live by Pimping for ſuch as either want Leiſure or Addreſs to ſpeak for themſelves. Thoſe of the moſt abandon'd Principles of all, if they are ſly and dexterous, turn Sharpers, Pick-pockets, or Coiners, if their Skill and Ingenuity give them leave. Others again, that have obſerv'd the Credulity of ſimple Women, and other fooliſh People, if they have Impudence and a little Cunning, either ſet up for Doctors, or elſe pretend to tell Fortunes; and every one turning the Vices and Frailties of others to his own Advantage, endeavours to pick up a Living the eaſieſt and ſhorteſt way his Talent and Abilities will let him.

Theſe are certainly the Bane of Civil Society; but they are Fools, who not conſidering what has *been ſaid*, ſtorm at the Remiſneſs of the Law *that ſuffer* them to live, whilſt wiſe Men content *themſelves* with taking all imaginable Care not to *circumvented* by them; without quarrelling, a *that no human* Prudence can prevent. (B) The

(B.) *These were call'd* Knaves, *But bar the Name,*
The grave Industrious were the same.

Page 2. Line 35.

THIS I confeſs is but a very indifferent Compliment to all the Trading Part of the People. But if the Word *Knave* may be underſtood in its full Latitude, and comprehend every Body that is not ſincerely honeſt, and does to others what he would diſlike to have done to himſelf, I don't queſtion but I ſhall make good the Charge. To paſs by the innumerable Artifices, by which Buyers and Sellers out-wit one another, that are daily allowed of and practiſed among the faireſt of *Dealers*; ſhew me the *Tradeſman* that has always diſcovered the Defects of his Goods to thoſe that cheapen'd them; nay, where will you find one that has not at one time or other induſtriouſly conceal'd them, to the detriment of the *Buyer*? Where is the Merchant that has never againſt his Conſcience extoll'd his Wares beyond their Worth, to make them go off the better?

Dorio, a Man of great Figure, that had large Commiſſions for Sugar from ſeveral Parts beyond Sea, treats about a conſiderable parcel of that Commodity with *Alexander* an Eminent *Weſt-India* Merchant; both underſtood the Market very well, but could not agree: *Dorio* was a Man of Subſtance, and thought no body ought to buy cheaper than himſelf; *Alexander* was the ſame, and not wanting Money, ſtood for his Price. Whilſt they were driving their Bargain at a Tavern near the *Exchange*, *Alexander's Man brought* his Maſter a Letter from the *Weſt-Indies*, *that* inform'd him of a much greater

quantity of Sugars coming for *England* than was expected. *Alcander* now wiſh'd for nothing more than to ſell at *Decio*'s Price, before the News was publick; but being a cunning Fox, that he might not ſeem too precipitant, nor yet loſe his Cuſtomer, he drops the Diſcourſe they were upon, and putting on a Jovial Humour, commends the Agreeableneſs of the Weather, from whence falling upon the Delight he took in his Gardens, invites *Decio* to go along with him to his Country-Houſe, that was not above Twelve Miles from *London*. It was in the Month of *May*, and as it happen'd upon a *Saturday* in the Afternoon: *Decio*, who was a ſingle Man, and would have no Buſineſs in Town before *Tueſday*, accepts of the other's Civility, and away they go in *Alcander*'s Coach. *Decio* was ſplendidly entertain'd that Night and the Day following; the *Monday* Morning, to get himſelf an Appetite, he goes to take the Air upon a Pad of *Alcander*'s, and coming back meets with a Gentleman of his Acquaintance, who tells him News was come the Night before that the *Barbadoes* Fleet was deſtroy'd by a Storm, and adds, that before he came out it had been confirm'd at *Lloyd*'s Coffee-Houſe, where it was thought Sugars would riſe 25 *per Cent.* by Change Time. *Decio* returns to his Friend, and immediately reſumes the Diſcourſe they had broke off at the Tavern: *Alcander*, who thinking himſelf ſure of his Chap, did not deſign to have moved it till after Dinner, was very glad to ſee himſelf ſo happily prevented; but how deſirous ſoever he was to ſell, the other was yet more eager to buy; yet both of them afraid of one another, for a conſiderable time counterfeited all the Indifference imaginable; 'till at laſt *Decio* fired with what he had heard, thought Delays might prove dangerous, and throwing a Guinea upon the Table, ſtruck the Bargain at *Alcander's* Price. The next Day they went to *London*; the News prov'd true, and Decio got Five Hundred

Hundred Pounds by his Sugars. *Alcander*, whilſt he had ſtrove to over-reach the other, was paid in his own Coin: yet all this is called fair dealing; but I am ſure neither of them would have deſired to be done by, as they did to each other.

(C.) *The Soldiers that were forc'd to fight,*
If they ſurviv'd, got Honour by't.

Page 4. Line 5.

SO unaccountable is the Deſire to be thought well of in Men, that tho' they are dragg'd into the War againſt their Will, and ſome of them for their Crimes, and are compell'd to fight with Threats, and often Blows, yet they would be eſteem'd for what they would have avoided, if it had been in their Power: Whereas if Reaſon in Man was of equal weight with his Pride, he could never be pleas'd with Praiſes, which he is conſcious he don't deſerve.

By Honour, in its proper and genuine Signification, we mean nothing elſe but the good Opinion of others, which is counted more or leſs Subſtantial, the more or leſs Noiſe or Buſtle there is made about the demonſtration of it; and when we ſay the Sovereign is the Fountain of Honour, it ſignifies that he has the Power, by Titles or Ceremonies, or both together, to ſtamp a Mark upon whom he pleaſes, that ſhall be as current as his Coin, and procure the Owner the good Opinion of every Body, whether he deſerves it or not.

The Reverſe of Honour is Diſhonour, or Ignominy, which conſiſts in the bad Opinion and Contempt of others; and as the firſt is counted a Reward for good Actions, ſo this is eſteem'd a Puniſh-

ment for bad ones; and the more or leſs publick or heinous the manner is in which this Contempt of others is ſhewn, the more or leſs the Perſon ſo ſuffering is degraded by it. This Ignominy is likewiſe called Shame, from the effect it produces; for tho' the Good and Evil of Honour and Diſhonour are imaginary, yet there is a Reality in Shame, as it ſignifies a Paſſion, that has its proper Symptoms, over-rules our Reaſon, and requires as much Labour and Self-denial to be ſubdued, as any of the reſt; and ſince the moſt important Actions of Life often are regulated according to the Influence this Paſſion has upon us, a thorough Underſtanding of it muſt help to illuſtrate the Notions the World has of Honour and Ignominy. I ſhall therefore deſcribe it at large.

Firſt, to define the Paſſion of Shame, I think it may be call'd *a ſorrowful Reflection on our own Unworthineſs, proceeding from an Apprehenſion that others either do, or might, if they knew all, deſervedly deſpiſe us.* The only Objection of weight that can be rais'd againſt this Definition is, that innocent Virgins are often aſham'd, and bluſh when they are guilty of no Crime, and can give no manner of Reaſon for this Frailty: And that Men are often aſham'd for others, for, or with whom, they have neither Friendſhip or Affinity, and conſequently that there may be a thouſand Inſtances of Shame given, to which the Words of the Definition are not applicable. To anſwer this, I would have it firſt conſider'd, that the Modeſty of Women is the Reſult of Cuſtom and Education, by which all unfaſhionable Denudations and filthy Expreſſions are render'd frightful and abominable to them, and that notwithſtanding this, the moſt Virtuous Young Woman alive will often, in ſpite of her Teeth, have Thoughts and confus'd Ideas of Things ariſe in her Imagination, which ſhe *would not* reveal to ſome People for a Thouſand *Worlds*. Then, I ſay, that when obſcene Words are ſpoken

spoken in the presence of an unexperienc'd Virgin, she is afraid that some Body will reckon her to understand what they mean, and consequently that she understands this, and that, and several things which she desires to be thought ignorant of. The reflecting on this, and that Thoughts are forming to her Disadvantage, brings upon her that Passion which we call Shame; and whatever can fling her, tho' never so remote from Lewdness, upon that Set of Thoughts I hinted, and which she thinks Criminal, will have the same Effect, especially before Men, as long as her Modesty lasts.

To try the Truth of this, let them talk as much Bawdy as they please in the Room next to the same Virtuous Young Woman, where she is sure that she is undiscover'd, and she will hear, if not hearken to it, without blushing at all, because then she looks upon herself as no Party concern'd; and if the Discourse should stain her Cheeks with red, whatever her Innocence may imagine, it is certain that what occasions her Colour is a Passion not half so mortifying as that of Shame; but if in the same Place she hears something said of herself that must tend to her Disgrace, or any thing is named, of which she is secretly Guilty, then 'tis Ten to One but she'll be asham'd and blush, tho' no Body sees her; because she has room to fear, that she is, or, if all was known, should be thought of Contemptibly.

That we are often asham'd, and blush for others, which was the second part of the Objection, is nothing else but that sometimes we make the Case of others too nearly our own; so People shriek out when they see others in danger: Whilst we are reflecting with too much earnest on the effect which such a blameable Action, if it was ours, would produce in us, the Spirits, and consequently the Blood, are *insensibly moved* after the same manner, as if *the Action was our own*, and so the same Symptoms *must appear*.

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The Shame that raw, ignorant, and ill-bred People, tho' ſeemingly without a Cauſe, diſcover before their Betters is always accompanied with, and proceeds from a Conſciouſneſs of their Weakneſs and Inabilities; and the moſt modeſt Man, how Virtuous, Knowing and Accompliſh'd ſoever he might be, was never yet aſham'd without ſome Guilt or Diffidence. Such as out of Ruſticity, and want of Education are unreaſonably ſubject to, and at every turn overcome by this Paſſion, we call baſhful; and thoſe who out of diſreſpect to others, and a falſe Opinion of their own Sufficiency, have learned not to be affected with it, when they ſhould be, are call'd Impudent or Shameleſs. What ſtrange Contradictions Man is made of! The Reverſe of Shame is Pride, (*ſee Remark M.*) yet no Body can be touch'd with the firſt, that never felt any thing of the latter; for that we have ſuch an extraordinary Concern in what others think of us, can proceed from nothing but the vaſt Eſteem we have for ourſelves.

That theſe two Paſſions, in which the Seeds of moſt Virtues are contained, are Realities in our Frame, and not imaginary Qualities, is demonſtrable from the plain and different Effects, that in ſpite of our Reaſon are produced in as ſoon as we are affected with either.

When a Man is overwhelm'd with Shame, he obſerves a ſinking of the Spirits; the Heart feels cold and condenſed, and the Blood flies from it to the Circumference of the Body; the Face glows, the Neck and part of the Breaſt partake of the Fire: He is heavy as Lead; the Head is hung down, and the Eyes through a Miſt of Confuſion are fix'd on the Ground: No Injuries can move him; he is weary of his Being, and heartily wiſhes he could make himſelf inviſible: But when, gratifying his Vanity, he exults in his Pride, he diſcovers quite contrary Symptoms; His Spirits ſwell and fan

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the Arterial Blood; a more than ordinary Warmth ſtrengthens and dilates the Heart; the Extremities are cool; he feels light to himſelf, and imagines he could tread on Air; his Head is held up, his Eyes roll'd about with Sprightlineſs; he rejoices at his Being, is prone to Anger, and would be glad that all the World could take Notice of him.

It is incredible how neceſſary an Ingredient Shame is to make us ſociable; it is a Frailty in our Nature; all the World, whenever it affects them, ſubmit to it with Regret, and would prevent it if they could; yet the Happineſs of Converſation depends upon it, and no Society could be poliſh'd, if the Generality of Mankind were not ſubject to it. As therefore the Senſe of Shame is troubleſome, and all Creatures are ever labouring for their own Defence, it is probable, that Man ſtriving to avoid this Uneaſineſs would in a great meaſure conquer his Shame by that he was grown up; but this would be detrimental to the Society, and therefore from his Infancy throughout his Education, we endeavour to increaſe inſtead of leſſening or deſtroying this Senſe of Shame; and the only Remedy preſcrib'd, is a ſtrict Obſervance of certain Rules to avoid thoſe Things that might bring this troubleſome Senſe of Shame upon him. But as to rid or cure him of it, the Politician would ſooner take away his Life.

The Rules I ſpeak of conſiſt in a dextrous Management of our ſelves, a ſtifling of our Appetites, and hiding the real Sentiments of our Hearts before others. Thoſe who are not inſtructed in theſe Rules long before they come to Years of Maturity, ſeldom make any Progreſs in them afterwards. To acquire and bring to Perfection the Accompliſhment I hint at, nothing is more aſſiſting than Pride and good Senſe. The Greedineſs we have after the Eſteem of others, and the Raptures we enjoy in the Thoughts of being liked, and perhaps admired,

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are Equivalents that over-pay the Conquest of the ſtrongeſt Paſſions, and conſequently keep us at a great Diſtance from all ſuch Words or Actions that can bring Shame upon us. The Paſſions we chiefly ought to hide for the Happineſs and Embelliſhment of the Society are Luſt, Pride, and Selfiſhneſs; therefore the Word Modeſty has three different Acceptations, that vary with the Paſſions it conceals.

As to the firſt, I mean that Branch of Modeſty, that has a general Pretenſion to Chaſtity for its Object, it conſiſts in a ſincere and painful Endeavour, with all our Faculties to ſtifle and conceal before others that Inclination which Nature has given us to propagate our Species. The Leſſons of it, like thoſe of *Grammar*, are taught us long before we have occaſion for, or underſtand the Uſefulneſs of them; for this Reaſon Children often are aſhamed, and bluſh out of Modeſty, before the Impulſe of Nature I hint at makes any Impreſſion upon them. A Girl who is modeſtly educated, may, before ſhe is two Years old, begin to obſerve how careful the Women, ſhe converſes with, are of covering themſelves before Men; and the ſame Caution being inculcated to her by Precept, as well as Example, it is very probable that at Six ſhe'll be aſhamed of ſhewing her Leg, without knowing any Reaſon why ſuch an Act is blameable, or what the Tendency of it is.

To be modeſt, we ought in the firſt place to avoid all unfaſhionable Denudations: A Woman is not to be found fault with for going with her Neck bare, if the Cuſtom of the Country allows of it; and when the Mode orders the Stays to be cut very low, a blooming Virgin may, without Fear of rational Cenſure, ſhew all the World,

How firm her ponting Breaſts, that white as Snow
On th' ample Cheſt at mighty diſtance grow.

but to ſuffer her Ancle to be ſeen, where it is the Faſhion

Fashion for Women to hide their very Feet, is a Breach of Modesty; and she is impudent, who shews half her Face in a Country where Decency bids her to be veil'd. In the second, our Language must be chaste, and not only free, but remote from Obscenities, that is, whatever belongs to the Multiplication of our Species is not to be spoke of, and the least Word or Expression, that tho' at a great Distance has any relation to that Performance, ought never to come from our Lips. Thirdly, all Postures and Motions that can any ways sully the Imagination, that is, put us in mind of what I have call'd Obscenities, are to be forbore with great Caution.

A young Woman moreover, that would be thought well-bred, ought to be circumspect before Men in all her Behaviour, and never known to receive from, much less to bestow Favours upon them, unless the great Age of the Man, near Consanguinity, or a vast Superiority on either Side plead her Excuse. A young Lady of refin'd Education keeps a strict Guard over her Looks, as well as Actions, and in her Eyes we may read a Consciousness that she has a Treasure about her, not out of Danger of being lost, and which yet she is resolv'd not to part with at any Terms. Thousand Satyrs have been made against Prudes, and as many Encomiums to extol the careless Graces, and negligent Air of virtuous Beauty. But the wiser sort of Mankind are well assured, that the free and open Countenance of the Smiling Fair, is more inviting, and yields greater Hopes to the Seducer, than the ever-watchful Look of a forbidding Eye.

This strict Reservedness is to be comply'd with by all young Women, especially Virgins, if they value the Esteem of the Polite and knowing World; Men may take greater Liberty, because in them the Appetite is more violent and ungovernable. Had equal Harshness of Discipline been imposed upon

upon both, neither of them could have made the e
firſt Advances, and Propagation muſt have ſtood d
ſtill among all the Faſhionable People: which be-
ing far from the Politician's Aim, it was adviſable
to eaſe and indulge the Sex that ſuffer'd moſt by
the Severity, and make the Rules abate of their
Rigour, where the Paſſion was the ſtrongeſt, and
the Burthen of a ſtrict Reſtraint would have been
the moſt intolerable.

For this Reaſon, the Man is allow'd openly to
profeſs the Veneration and great Eſteem he has for
Women, and ſhew greater Satisfaction, more Mirth
and Gaiety in their Company, than he is uſed to
do out of it, He may not only be complaiſant and
ſerviceable to them on all Occaſions, but it is reck-
kon'd his Duty to protect and defend them. He
may praiſe the good Qualities they are poſſeſs'd
of, and extol their Merit with as many Exaggera-
tions as his Invention will let him, and are conſiſt-
ent with good Senſe. He may talk of Love, he
may ſigh and complain of the Rigours of the Fair,
and what his Tongue muſt not utter he has the
Privilege to ſpeak with his Eyes, and in that Lan-
guage to ſay what he pleaſes; ſo it be done with
Decency, and ſhort abrupted Glances. But too
cloſely to purſue a Woman, and faſten upon her
with one's Eyes, is counted very unmannerly; the
Reaſon is plain, it makes her uneaſy, and, if ſhe
be not ſufficiently fortify'd by Art and Diſſimula-
tion, often throws her into viſible Diſorders. As
the Eyes are the Windows of the Soul, ſo this ſtar-
ing Impudence flings a raw, unexperienc'd Woman
nto panick Fears, that ſhe may be ſeen through;
nd that the Man will diſcover, or has already be-
ray'd, what paſſes within her; it keeps her on a
erpetual Rack, that commands her to reveal her
ecret Wiſhes, and ſeems deſign'd to extort from
er the grand Truth, which Modeſty bids her with
her Faculties to deny.

The

ie Multitude will hardly believe the exceſſive
: of Education, and in the difference of Mo-
between Men and Women aſcribe that to
re, which is altogether owing to early Inſtruc-
Miſs is ſcarce three Years old, but ſhe is ſpoke
ery day to hide her Leg, and rebuk'd in good
:ſt if ſhe ſhews it; whilſt *Little Maſter* at the
Age is bid to take up his Coats, and piſs like
n. It is Shame and Education that contain
eeds of all Politeneſs, and he that has neither,
offers to ſpeak the Truth of his Heart, and
he feels within, is the moſt contemptible
ture upon Earth, tho' he committed no other
. If a Man ſhould tell a Woman, that he
like no body ſo well to propagate his Spe-
pon, as her ſelf, and that he found a violent
e that Moment to go about it, and according-
er'd to lay hold of her for that purpoſe; the
equence would be, that he would be call'd a
:, the Woman would run away, and himſelf
be admitted in any civil Company. There
body that has any Senſe of Shame, but would
ier the ſtrongeſt Paſſion rather than be ſo
l. But a Man need not conquer his Paſſions,
ufficient that he conceals them. Virtue bids
due; but good Breeding only requires we
d hide our Appetites. A faſhionable Gentle-
may have as violent an Inclination to a Wo-
as the brutiſh Fellow; but then he behaves
:lf quite otherwiſe; he firſt addreſſes the La-
Father, and demonſtrates his Ability ſplen-
to maintain his Daughter; upon this he is
ted into her Company, where, by Flattery,
ffion, Preſents, and Aſſiduity, he endeavours
ocure her Liking to his Perſon, which if he
ompaſs, the Lady in a little while reſigns her
) him before Witneſſes in a moſt ſolemn man-
ar *Night they go* to Bed together, where the
ſerv'd Virgin very tamely ſuffers him to do
what

what he pleases, and the upshot is, that he obtains what he wanted without having ever ask'd for it.

The next Day they receive Visits, and no body laughs at them, or speaks a Word of what they have been doing. As to the young Couple themselves, they take no more Notice of one another, I speak of well-bred People, than they did the Day before; they eat and drink, divert themselves as usually, and having done nothing to be asham'd of, are look'd upon as, what in reality they may be, the most modest People upon Earth. What I mean by this, is to demonstrate, that by being well bred, we suffer no Abridgment in our sensual Pleasures, but only labour for our mutual Happiness, and assist each other in the luxurious Enjoyment of all worldly Comforts. The fine Gentleman I spoke of, need not practise any greater Self-Denial than the Savage, and the latter acted more according to the Laws of Nature and Sincerity than the first. The Man that gratifies his Appetites after the manner the Custom of the Country allows of, has no Censure to fear. If he is hotter than Goats or Bulls, as soon as the Ceremony is over let him sate and fatigue himself with Joy and Bellasies of Pleasure, raise and indulge his Appetites by turns as extravagantly as his Strength and Manhood will give him leave, he may with safety laugh at the Wise Men that should reprove him; all the Women and above Nine in Ten of the Men are of his side; nay he has the Liberty of valuing himself upon the Fury of his unbridled Passion, and the more he wallows in Lust and strains every Faculty to be abandonedly voluptuous, the sooner he shall have the Good Will and gain the Affection of the Women, not the Young, Vain and Lascivious only, but the Prudent, Grave and most Sober Matrons.

Because Impudence is a Vice, it does not follow that Modesty is a Virtue; it is built upon Shame, a Passion in our Nature, and may be either Good

or

or Bad according to the Actions perform'd from that Motive. Shame may hinder a Proſtitute from yielding to a Man before Company, and the ſame Shame may cauſe a baſhful good natur'd Creature, that has been overcome by Frailty, to make away with her Infant. Paſſions may do Good by chance, but there can be no Merit but in the Conqueſt of them.

Was there Virtue in Modeſty, it would be of the ſame force in the Dark as it is in the Light, which it is not. This the Men of Pleaſure know very well, who never trouble their Heads with a Woman's Virtue ſo they can but conquer her Modeſty; Seducers therefore don't make their Attacks at Noonday, but cut their Trenches at Night.

Illa verecundis lux eſt præbenda puellis,
Quæ timidas latebras ſperat habere pudor.

People of Subſtance may Sin without being expos'd for their ſtolen Pleaſure; but Servants and the poorer ſort of Women have ſeldom an Opportunity of concealing a Big Belly, or at leaſt the Conſequences of it. It is poſſible that an unfortunate Girl of good Parentage may be left deſtitute, and know no Shift for a Livelihood than to become a Nurſery, or a Chambermaid: She may be Diligent, Faithful and Obliging, have abundance of Modeſty, and if you will, be Religious: She may reſiſt Temptations, and preſerve her Chaſtity for Years together, and yet at laſt meet with an unhappy Moment in which ſhe gives up her Honour to a Powerful Deceiver, who afterwards neglects her. If ſhe proves with Child, her Sorrows are unſpeakable, and ſhe can't be reconcil'd with the Wretchedneſs of her Condition; the fear of Shame attacks her ſo lively, that every Thought diſtracts her. All the Family ſhe lives in have a great opinion of her Virtue, and her laſt Miſtreſs took her for a Saint. How will her Enemies, that envied

her

her Character, rejoyce! How will her Relation deteſt her! The more modeſt ſhe is now, and the more violently the dread of coming to Shame hurries her away, the more Wicked and more Cruel her Reſolutions will be, either againſt her ſelf or what ſhe bears.

It is commonly imagined, that ſhe who can deſtroy her Child, her own Fleſh and Blood, muſt have a vaſt ſtock of Barbarity, and be a Savage Monſter, different from other Women; but this is likewiſe a miſtake, which we commit for want of underſtanding Nature and the force of Paſſions. The ſame Woman that murders her Baſtard in the moſt execrable manner, if ſhe is Married afterwards, may take care of, cheriſh and feel all the tenderneſs for her Infant that the fondeſt Mother can be capable of. All Mothers naturally love their Children; but as this is a Paſſion, and all Paſſions center in Self-Love, ſo it may be ſubdued by any Superior Paſſion, to ſooth that ſame Self-Love, which if nothing had interven'd, would have bid her fondle her Offspring. Common Whores, whom all the World knows to be ſuch, hardly ever deſtroy their Children; nay even thoſe who aſſiſt in Robberies and Murders ſeldom are guilty of this Crime; not becauſe they are leſs Cruel or more Virtuous, but becauſe they have loſt their Modeſty to a greater degree, and the fear of Shame makes hardly any Impreſſion upon them.

Our Love to what never was within the reach of our Senſes is but poor and inconſiderable, and therefore Women have no Natural Love to what they bear; their Affection begins after the Birth; what they feel before is the reſult of Reaſon, Education, and the Thoughts of Duty. Even when Children firſt are Born the Mother's Love is but weak, and encreaſes with the Senſibility of the Child; *and grows up to* a prodigious height, when by ſigns *it begins to expreſs* his Sorrows and Joys, makes

his

his Wants known, and discovers his Love to novelty and the multiplicity of his Desires. What Labours and Hazards have not Women undergone to maintain and save their Children, what force and fortitude beyond their Sex have they not shewn in their Behalf! But the vilest Women have exerted themselves on this head as violently as the best. All are prompted to it by a natural Drift and Inclination, without any Consideration of the Injury or Benefit the Society receives from it. There is no Merit in pleasing our selves, and the very Offspring is often irreparably ruin'd by the excessive Fondness of Parents; for tho' Infants for two or three Years may be the better for this indulging Care of Mothers, yet afterwards, if not moderated, it may totally spoil them, and many it has brought to the Gallows.

If the Reader thinks I have been too tedious on that Branch of Modesty, by the help of which we endeavour to appear Chaste, *I shall* make him amends in the Brevity with which I design to treat of the remaining part, by which we would make others believe, that the Esteem we have for them exceeds the Value we have for our selves, and that we have no Disregard so great to any Interest as we have to our own. This laudable quality is commonly known by the name of Manners and Good Breeding, and consists in a Fashionable Habit, acquir'd by Precept and Example, of flattering the Pride and Selfishness of others, and concealing our own with Judgment and Dexterity. This must be only understood of our Commerce with our Equals and Superiors, and whilst we are in Peace and Amity with them; for our Complaisance must never interfere with the Rules of Honour, nor the Homage that is due to us from Servants and others that depend upon us.

With this Caution, I believe, that the Definition will *quadrate with* every thing that can be alledg'd a-

s a piece or an example of either Good Breedin
r Ill Manners; and it will be very difficult through
out the various Accidents of Human Life and Con
versation to find out an instance of Modesty or Im
pudence that is not comprehended in, and illustrat
ed by it, in all Countries and in all Ages. A Ma
that asks considerable Favours of one who is a
Stranger to him, without consideration, is call'd
Impudent, because he shews openly his Selfishnes
without having any regard to the Selfishness of the
other. We may see in it likewise the Reason why
a Man ought to speak of his Wife and Children,
and every thing that is dear to him, as sparing as
is possible, and hardly ever of himself, especially
in Commendation of them. A well-bred Man may
be desirous, and even greedy after Praise and the
Esteem of others, but to be prais'd to his Face of-
fends his Modesty: the reason is this; all Human
Creatures, before they are yet polish'd, receive an
extraordinary Pleasure in hearing themselves praif-
ed: this we are all conscious of, and therefore when
we see a Man openly enjoy and feast on this De-
light, in which we have no Share, it rouses our Sel-
fishness, and immediately we begin to envy and
hate him. For this reason the well-bred Man con-
ceals his Joy, and utterly denies that he feels any,
and by this means consulting and soothing our Sel-
fishness, he averts that Envy and Hatred, which
otherwise he would have justly to fear. When from
our Childhood we observe how those are ridicul'd
who calmly can hear their own Praises, it is poffi-
ble that we may so strenuously endeavour to avoid
that Pleasure, that in tract of time we grow uneasy
at the approach of it; but this is not following the
Dictates of Nature, but warping her by Educatio
and Custom; for if the Generality of Mankin
took no delight in being prais'd, there could be n
Modesty in refusing to hear it.

The Man of Manners picks not the best but rather takes the worst out of the Dish, and gets of every thing, unless it be forc'd upon him, always he most indifferent Share. By this Civility the best remains for others, which being a Compliment o all that are present, every Body is pleas'd with ts The more they love themselves the more they re forc'd to approve of his Behaviour, and Gratitude stepping in, they are oblig'd almost whether hey will or not, to think favourably of him. After this manner it is that the well-bred Man insinuates himself in the esteem of all the Companies e comes in, and if he gets nothing else by it, the Pleasure he receives in reflecting on the Applause which he knows is secretly given him, is to a proud Man more than an Equivalent for his former Self-denial, and over-pays to Self-love with Interest, the oss it sustain'd in his Complaisance to others.

If there are Seven or Eight Apples or Peaches among Six People of Ceremony, that are pretty near equal, he who is prevail'd upon to chuse first, will take that, which, if there be any considerable difference, a Child would know to be the worst: his he does to insinuate, that he looks upon those he is with to be of Superior Merit, and that there s not one whom he wishes not better to than he does to himself. 'Tis Custom and a general Practice has makes this Modish Deceit familiar to us, without being shock'd at the Absurdity of it; for if People had been used to speak from the Sincerity of their Hearts, and act according to the natural Sentiments they felt within, 'till they were Three or Four and Twenty, it would be impossible for them to assist at this Comedy of Manners, without either Grief, Laughter or Indignation; and yet it is certain, that such Behaviour makes us more tolerable to one another than we could be otherwise.

It is very Advantageous to the Knowledge of Mankind, to be able well to distinguish between

good

good Qualities and Virtues. The Bond of Society exacts from every Member a certain Regard for others, which the Higheſt is not exempt from in the preſence of the Meaneſt even in an Empire: but when we are by our ſelves, and ſo far remov'd from Company as to be beyond the Reach of their Senſes, the Words Modeſty and Impudence loſe their meaning; a Perſon may be Wicked, but he cannot be Immodeſt whilſt he is alone, and no Thought can be Impudent that never was communicated to another. A Man of Exalted Pride may ſo hide it, that no Body ſhall be able to diſcover that he has any; and yet receive greater Satisfaction from that Paſſion than another, who indulges himſelf in the Declaration of it before all the World. Good Manners have nothing to do with Virtue or Religion; inſtead of extinguiſhing, they rather inflame the Paſſions. The Man of Senſe and Education never exults more in his Pride than when he hides it with the greateſt dexterity; and in feaſting on the Applauſe which he is ſure all good Judges will pay to his Behaviour, he enjoys a Pleaſure altogether unknown to the ſhort-ſighted, ſurly Alderman, that ſhews his Haughtineſs glaringly in his Face, pulls off his Hat to no Body, and hardly deigns to ſpeak to an Inferior.

A Man may carefully avoid every thing that in the Eye of the World is eſteem'd to be the reſult of Pride, without mortifying himſelf, or making the leaſt conqueſt of his Paſſion. It is poſſible that he only ſacrifices the inſipid outward Part of his Pride, which none but ſilly Ignorant People take delight in, to that part we all feel within, and which the Men of the higheſt Spirit and moſt exalted Genius feed on with ſo much ecſtaſy in ſilence. The Pride of Great and Polite Men is no where *more conſpicuous* than in the Debates about Ceremony and Precedency, where they have an Opportunity of giving their Vices the appearance of Virtues,

Virtues, and can make the World believe that it is their Care, their Tenderneſs for the Dignity of their Office, or the Honour of their Maſters, what is the reſult of their own perſonal Pride and Vanity. This is moſt manifeſt in all Negotiations of Ambaſſadors and Plenipotentiaries, and muſt be known by all that obſerve what is tranſacted at publick Treaties, and it will ever be true, that Men of the beſt Taſte have no Reliſh in their Pride as long as any Mortal can find out that they are Proud.

(D.) *For there was not a Bee but would*
Get more, I won't ſay, than he ſhould;
But than, &c.

Page 4. Line 29.

THE vaſt Eſteem we have of our ſelves, and the ſmall Value we have for others, make us all very unfair Judges in our own Caſes. Few Men can be perſwaded that they get too much by thoſe they ſell to, how extraordinary ſoever their Gains are, when at the ſame time there is hardly a Profit ſo inconſiderable, but they'll grudge it to thoſe they buy from; for this reaſon the Smallneſs of the Seller's Advantage being the greateſt perſwaſive to the Buyer, Tradeſmen are generally forced to tell Lyes in their own Defence, and invent a thouſand improbable Stories, rather than diſcover what they really get by their Commodities. Some Old Standers indeed that pretend to more Honeſty, (or what is more likely, have more Pride) than their Neighbours, are uſed to make but few Words with their Cuſtomers, and refus'd to ſell at a lower price than what they ask'd at firſt. But theſe are commonly *Cunning Foxes that* are above the World, and know that *thoſe who have* Money, get often more by bein

being surly, than others by being obliging. The Vulgar imagine they can find more Sincerity in the sower Looks of a grave old Fellow, than there appears in the submissive Air and inviting Complacency of a Young Beginner. But this is a grand Mistake; and if they are Mercers, Drapers, or others, that have many sorts of the same Commodity, you may soon be satisfied; look upon their Goods and you'll find each of them have their private Marks, which is a certain Sign that both are equally careful in concealing the prime Cost of what they sell.

(E.) ——— *As your Gamesters do,*
Who, tho' at fair Play, ne'er will own
Before the Losers what they've won.

Page 4. Line 32.

THis being a general Practice which no Body can be ignorant of that has ever seen any Play, there must be something in the Make of Man that is the occasion of it: But as the searching into this will seem very trifling to many, I desire the Reader to skip this Remark, unless he be in perfect good Humour, and has nothing at all to do.

That Gamesters generally endeavour to conceal their Gains before the Losers, seems to me to proceed from a mixture of Gratitude, Pity and Self-Preservation. All Men are naturally grateful whilst they receive a Benefit, and what they say or do, whilst it affects and feels warm about them, is real, and comes from the Heart; but when that is over, the returns we make generally proceed from Virtue, good Manners, Reason, and the Thoughts of Duty, but not from Gratitude, which is a Motive of the Inclination. If we consider, how tyranically the immoderate Love we bear to ourselves

selves, obliges us to esteem every body that with or without design acts in our favour, and how often we extend our Affection to things inanimate, when we imagine them to contribute to our present Advantage: If, I say, we consider this, it will not be difficult to find out which way our being pleased with those whose Money we win is owing to a Principle of Gratitude. The next Motive is our Pity, which proceeds from our consciousness of the Vexation there is in losing; and as we love the Esteem of every body, we are afraid of forfeiting theirs by being the Cause of their Loss. Lastly, we apprehend their Envy, and so Self-Preservation makes that we strive to extenuate first the Obligation, then the Reason why we ought to Pity, in hopes that we shall have less of their Ill-will and Envy. When the Passions shew themselves in their full Strength, they are known by every body: When a Man in Power gives a great Place to one that did him a small kindness in his Youth, we call it Gratitude: When a Woman howls and wrings her Hands at the loss of her Child, the prevalent Passion is Grief; and the Uneasiness we feel at the sight of great Misfortunes, as a Man's breaking his Legs, or dashing his Brains out, is every where called Pity. But the gentle stroaks, the slight touches of the Passions, are generally overlook'd or mistaken.

To prove my Assertion, we have but to observe what generally passes between the *Winner* and the *Loser*. The first is always Complaisant, and if the other will but keep his Temper, more than ordinarily obliging; he is ever ready to humour the *Loser*, and willing to rectify his Mistakes with Precaution, and the Height of good Manners. The *Loser* is uneasy, captious, morose, and perhaps [illegible] *and storms*; yet as long as he says or does [illegible] *designedly* affronting, the Winner takes all [illegible] *part*, without offending, disturbing, or contradicting

creaſes the Cuſtoms, and is many ways beneficial to the Publick; yet it is not to be denied but that his greateſt dependance is *Leviſtneſs* and *Drunkenneſs*: For if none were to drink Wine but ſuch only as ſtand in need of it, nor any Body more than his Health requir'd, that multitude of Wine-Merchants, Vintners, Coopers, &c. that make ſuch a conſiderable Shew in this flouriſhing City, would be in a miſerable Condition. The ſame may be ſaid not only of Card and Dice-makers, that are the immediate Miniſters to a Legion of Vices; but that of Mercers, Upholſterers, Taylors, and many others, that would be ſtarv'd in half a Year's time, if *Pride* and *Luxury* were at once to be baniſh'd the Nation.

(G.) *The worſt of all the Multitude*
Did ſomething for the Common Good.

Page 5. Line 33.

THIS I know will ſeem to be a ſtrange Paradox to many; and I ſhall be aſk'd what Benefit the Publick receives from Thieves and Houſe-breakers. They are, I own, very pernicious to Human Society, and every Government ought to take all imaginable Care to root out and deſtroy them; yet if all People were ſtrictly honeſt, and no body would meddle with or pry into any thing but his own, half the Smiths of the Nation would want Employment; and abundance of Workmanſhip (which now ſerves for Ornament as well as Defence) is to be ſeen every where both in Town and Country, that would never have been thought of, but to ſecure us againſt the Attempts of Pilferers and Robbers.

If what I have ſaid be thought far fetch'd, and my Aſſertion ſeems ſtill a Paradox, I deſire the Reader to look upon the Conſumption of things, and he'll find that the lazyeſt and moſt unactive, the profligate and moſt miſchievous are all forced to do ſomething for the common good, and whilſt their Mouths are not ſow'd up, and they continue to wear and otherwiſe deſtroy what the Induſtrious are daily employ'd about to make, fetch and procure, in ſpight of their Teeth oblig'd to help maintain the Poor and the publick Charges. The Labour of Millions would ſoon be at an End, if there were not other Millions, as I ſay in the Fable,

——— ——— ——— *Employ'd,*
To ſee their Handy-works deſtroy'd.

But Men are not to be judg'd by the Conſequences that may ſucceed their Actions, but the Facts themſelves, and the Motives which it ſhall appear they acted from. If an ill-natur'd Miſer, who is almoſt a Plumb, and ſpends but Fifty Pounds a Year, tho' he has no Relation to inherit his Wealth, ſhould be Robb'd of Five Hundred or a Thouſand Guineas, it is certain that as ſoon as this Money ſhould come to Circulate, the Nation would be the better for the Robbery, and receive the ſame and as real Benefit from it, as if an Archbiſhop had left the ſame Sum to the Publick; yet Juſtice and the peace of the Society require that he or they who robb'd the Miſer ſhould be hang'd, tho' there were half a dozen of 'em concerned.

Thieves and Pick-pockets ſteal for a Livelihood, and either what they can get Honeſtly is not ſufficient to keep them, or elſe they have an averſion to conſtant Working: they want to gratify their Senſes, have Victuals, Strong Drink, Lewd Women, and to be Idle when they pleaſe. The Victualler, *who entertains* them and takes their Money *knowing which* way they come at it, is very near

near as great a Villain as his Gueſts. But i
fleeces them well, minds his Buſineſs and is a
dent Man, he may get Money and be punctual
them he deals with: The Truſty Out-Clerk, w
chief aim is his Maſter's Profit, ſends him in
Beer he wants, and takes care not to loſe his
tom; whilſt the Man's Money is good, he thin
no Buſineſs of his to examine whom he gets it
In the mean time the Wealthy Brewer, who le
all the Management to his Servants, knows not
of the matter, but keeps his Coach, treats
Friends, and enjoys his Pleaſure with eaſe a
good Conſcience, he gets an Eſtate, builds Ho
and educates his Children in Plenty, without
thinking on the Labour which Wretches perfo
the Shifts Fools make, and the Tricks Knaves
to come at the Commodity, by the vaſt Sal
which he amaſſes his great Riches.

A Highwayman having met with a conſider
Booty, gives a poor common Harlot, he fancies,
Pounds to New rig her from Top to Toe; is th
Spruce Mercer ſo conſcientious that he will refu
ſell her a Thread Sattin, tho' he knew who ſhe
She muſt have Shoes and Stockings, Gloves,
Stay and Manteau-maker, the Sempſtreſs, the
nen-draper, all muſt get ſomething by her, a
hundred different Tradeſmen dependent on t
ſhe laid her Money out with, may touch Part
before a Month is at an end. The Generous Ge
man, in the mean time, his Money being
ſpent, ventur'd again on the Road, but the Se
Day having committed a Robbery near *High*
he was taken with one of his Accomplices, and
next Seſſions both were condemn'd, and ſuff
the Law. The Money due on their Convic
fell to three Country Fellows, on whom it was
mirably well beſtow'd. One was an Honeſt
mer, a Sober Pains-taking Man, but reduce
Misfortunes: The Summer before by the M

lity among the Cattle he had loſt Six Cows out of Ten, and now his Landlord, to whom he owed Thirty Pounds, had ſeiz'd on all his Stock. The other was a Day-Labourer, who ſtruggl'd hard with the World, had a ſick Wife at Home and ſeveral ſmall Children to provide for. The Third was a Gentleman's Gardiner, who maintain'd his Father in Priſon, where being bound for a Neighbour he had lain for Twelve Pounds almoſt a Year and a Half; this Act of Filial Duty was the more meritorious, becauſe he had for ſome time been engaged to a young Woman whoſe Parents lived in good Circumſtances, but would not give their Conſent before our Gardiner had Fifty Guineas of his own to ſhew. They receiv'd above Fourſcore Pounds each, which extricated every one of them out of the Difficulties they labour'd under, and made them in their Opinion the happieſt People in the World.

Nothing is more deſtructive, either in regard to the Health or the Vigilance and Induſtry of the Poor than the infamous Liquor, the name of which, deriv'd from Juniper in *Dutch*, is now by frequent uſe and the Laconick Spirit of the Nation, from a word of middling Length ſhrunk into a Monoſyllable, Intoxicating Gin, that charms the unactive, the deſperate and crazy of either Sex, and makes the ſtarving Sot behold his Rags and Nakedneſs with ſtupid Indolence, or banter both in ſenſeleſs Laughter, and more inſipid Jeſts; It is a fiery Lake that ſets the Brain in Flame, burns up the Entrails, and ſcorches every Part within; and at the ſame time a *Lethe* of Oblivion, in which the Wretch immers'd drowns his moſt pinching Cares, and with his Reaſon all anxious Reflection on Beats that cry for Food, hard Winters Froſts, and horrid empty Home.

In hot and aduſt Tempers it makes Men Quarrelſome, renders 'em Brutes and Savages, ſets 'em to be ſight for nothing, and has often been the

Cauſe of Murder. It has broke and deſtroyed the ſtrongeſt Conſtitutions, thrown 'em into Conſumptions, and been the fatal and immediate occaſion of Apoplexies, Phrenſies and ſudden Death. But as theſe latter Miſchiefs happen but ſeldom, they might be overlook'd and conniv'd at, but this cannot be ſaid of the many Diſeaſes that are familiar to the Liquor, and which are daily and hourly produced by it; ſuch as Loſs of Appetite, Fevers, Black and Yellow Jaundice, Convulſions, Stone and Gravel, Dropſies, and Leucophlegmacies.

Among the doating Admirers of this Liquid Poiſon, many of the meaneſt Rank, from a ſincere Affection to the Commodity it ſelf, become Dealers in it, and take delight to help others to what they love themſelves, as Whores commence Bawds to make the Profits of one Trade ſubſervient to the Pleaſures of the other. But as theſe Starvelings commonly drink more than their Gains, they ſeldom by ſelling mend the wretchedneſs of Condition they labour'd under whilſt they were only Buyers. In the Fag-end and Out-ſkirts of the Town, and all Places of the vileſt Reſort, it's ſold in ſome part or other of almoſt every Houſe, frequently in Cellars, and ſometimes in the Garret. The petty Traders in this *Stygian* Comfort are ſupply'd by others in ſomewhat higher Station, that keep profeſs'd Brandy Shops, and are as little to be envied as the former; and among the middling People, I know not a more miſerable Shift for a Livelihood than their Calling; whoever would thrive in it muſt in the firſt place be of a watchful and ſuſpicious, as well as a bold and reſolute Temper, that he may not be impoſed upon by Cheats and Sharpers, nor out-bully'd by the Oaths and Imprecations of Hackney-Coachmen and Foot-Soldiers; *in the ſecond*, he ought to be a dabſter at groſs *Jokes and* loud Laughter, and have all the winning *Ways to allure* Cuſtomers and draw out their Mo-

ney

ney, and be well vers'd in the low Jests and Raileries the Mob make use of to banter Prudence and Frugality. He must be affable and obsequious to the most despicable; always ready and officious to help a Porter down with his Load, shake Hands with a Basket-Woman, pull off his Hat to an Oyster Wench, and be familiar with a Beggar; with Patience and good Humour he must be able to endure the filthy Actions and viler Language of nasty Drabs, and the lewdest Rake-hells, and without a Frown or the least Aversion bear with all the Stench and Squalor, Noise and Impertinence that the utmost Indigence, Laziness and Ebriety, can produce in the most shameless and abandon'd Vulgar.

The vast Number of the Shops I speak of throughout the City and Suburbs, are an astonishing Evidence of the many Seducers, that in a Lawful Occupation are accessary to the Introduction and Increase of all the Sloth, Sottishness, Want and Misery, which the Abuse of Strong Waters is the immediate Cause of, to lift above Mediocrity perhaps half a score Men that deal in the same Commodity by wholesale, whilst among the Retailers, though qualify'd as I requir'd, a much greater Number are broke and ruin'd, for not abstaining from the *Circean* Cup they hold out to others, and the more unfortunate are their whole Life time obliged to take the uncommon Pains, endure the Hardships, and swallow all the ungrateful and shocking Things I mention'd, for little or nothing beyond a bare Sustenance, and their daily Bread.

The short-sighted Vulgar in the Chain of Causes seldom can see further than one Link; but those who can enlarge their View, and will give themselves the Leisure of gazing on the Prospect of concatenated Events, may, in a hundred Places, see Gin spring up and pullulate from *Malt*, as naturally as Chickens do from Eggs. The Money that arises from the Duties upon Malt is a considerable Part of

of the National Revenue, and ſhould no Spirits be diſtill'd from it, the *Publick* Treaſure would prodigiouſly ſuffer on that Head. But if we would ſet in a true Light the many Advantages, and large Catalogue of ſolid Bleſſings that accrue from, and are owing to the Evil I treat of, we are to conſider the Rents that are received, the Ground that is till'd, the Tools that are made, the Cattle that are employ'd, and above all, the Multitude of Poor that are maintain'd, by the Variety of Labour, required in Husbandry, in Malting, in Carriage and Diſtillation, before we can have the Product of Malt, which we call *Low Wines*, and is but the Beginning from which the various Spirits are afterwards to be made.

Beſides this, a ſharp ſighted good-humour'd Man might pick up abundance of Good from the Rubbiſh, which I have all flung away for Evil. He would tell me, that whatever Sloth and Sottiſhneſs might be occaſion'd by the Abuſe of Malt-Spirits, the moderate Uſe of it was of ineſtimable Benefit to the Poor, who could purchaſe no Cordials of higher Prices, that it was an univerſal Comfort, not only in Cold and Wearineſs, but moſt of the Afflictions that are peculiar to the Neceſſitous, and had often to the moſt deſtitute ſupply'd the Places of Meat, Drink, Cloaths, and Lodging. That the ſtupid Indolence in the moſt wretched Condition occaſion'd by thoſe compoſing Draughts, which I complain'd of, was a Bleſſing to Thouſands, for that certainly thoſe were the happieſt, who felt the leaſt Pain. As to Diſeaſes, he would ſay, that, as it cauſed ſome, ſo it cured others, and that if the Exceſs in thoſe Liquors had been ſudden Death to ſome few, the Habit of drinking them daily prolong'd the Lives of many, whom once it agreed with; that for the Loſs ſuſtain'd from the inſignificant Quarrels *it created* at home, we were overpaid in the *Advantage* we receiv'd from it abroad, by upholding

ing the Courage of Soldiers, and animating the Sailors to the Combat; and that in the two laſt Wars no conſiderable Victory had been obtain'd without.

To the diſmal Account I have given of the Retailers, and what they are forced to ſubmit to, he would anſwer, that not many acquired more than middling Riches in any Trade, and that what I had counted ſo offenſive and intollerable in the Calling, was trifling to thoſe who were uſed to it; that what ſeem'd irkſome and calamitous to ſome, was delightful and often raviſhing to others; as Men differ'd in Circumſtances and Education. He would put me in mind, that the Profit of an Employment ever made amends for the Toil and Labour that belonged to it, nor forget, *Dulcis odor lucri è re qualibet*; or to tell me, that the Smell of Gain was fragrant even to Night-Workers.

If I ſhould ever urge to him, that to have here and there one great and eminent Diſtiller was a poor equivalent for the vile Means, the certain Want, and laſting Miſery of ſo many thouſand Wretches, as were neceſſary to raiſe them, he would anſwer, that of this I could be no Judge, becauſe I don't know what vaſt Benefit they might afterwards be of to the Commonwealth. Perhaps, would he ſay, the Man thus rais'd will exert himſelf in the Commiſſion of the Peace, or other Station, with Vigilance and Zeal againſt the Diſſolute and Diſaffected, and retaining his ſtirring Temper, be as induſtrious in ſpreading Loyalty, and the Reformation of Manners throughout every cranny of the wide populous Town, as once he was in filling it with Spirits; till he becomes at laſt the Scourge of Whores, of Vagabonds and Beggars, the Terrour of Rioters and diſcontented Rabbles, and conſtant Plague to Sabbath-breaking Butchers. Here my good-humour'd Antagoniſt would Exult and Triumph over me, eſpecially if he could inſtance to me ſuch a bright Example. What an uncommon Bleſ-

ſing,

fing, would he cry out, is this Man to his Coun how ſhining and illuſtrious his Virtue!

To juſtify his Exclamation he would dem ſtrate to me, that it was impoſſible to give a fu Evidence of Self-denial in a grateful Mind, tha ſee him at the Expence of his Quiet and hazar his Life and Limbs, be always barraſing, and e for Trifles perſecuting that very Claſs of Me whom he owes his Fortune, from no other Mo than his Averſion to Idleneſs, and great Conc for Religion and the Publick Welfare.

(H.) *Parties directly oppoſite, Aſſiſt each other, as 'twere for ſpight.*

Page 61. Line 1.

NOthing was more inſtrumental in forward the Reformation, than the Sloth and Stu dity of the *Roman* Clergy; yet the ſame Refor tion has rouz'd 'em from the Lazineſs and Ignora they then labour'd under; and the Followe *Luther*, *Calvin*, and others, may be ſaid to have form'd not only thoſe whom they drew in to th Sentiment, but likewiſe thoſe who remain'd th greateſt Oppoſers. The Clergy of *England* by be ſevere upon the Schiſmaticks, and upbraiding th with want of Learning, have raiſed themſelves formidable Enemies as are not eaſily anſwer'd again, the Diſſenters by prying into the Lives, diligently watching all the Actions of their pow ful Antagoniſts, render thoſe of the Eſtabliſ Church more cautious of giving Offence, tha all probability they would, if they had no ma *ous Ower*-lookers to fear. It is very much ow *to the great* number of *Huguenots* that have a *been in France*, ſince the late utter Extirpa

them, that that Kingdom has a leſs diſſolute and more learned Clergy to boaſt of than any other *Roman Catholick* Country. The Clergy of that Church are no where more Sovereign than in *Italy*, and therefore no where more debauch'd; nor any where more Ignorant than they are in *Spain*, becauſe their Doctrine is no where leſs oppos'd.

Who would imagine, that Virtuous Women, unknowingly, ſhould be inſtrumental in promoting the Advantage of Proſtitutes? Or (what ſtill ſeems the greater Paradox) that Incontinence ſhould be made ſerviceable to the Preſervation of Chaſtity? And yet nothing is more true. A vicious young Fellow, after having been an Hour or two at Church, a Ball, or any other Aſſembly, where there is a great parcel of handſome Women dreſs'd to the beſt Advantage, will have his Imagination more fired than if he had the ſame time been Poling at *Guildhall*, or walking in the Country among a Flock of Sheep. The conſequence of this is, that he'll ſtrive to ſatisfy the Appetite that is raiſed in him; and when he finds honeſt Women obſtinate and incomatable, 'tis very natural to think, that he'll liſten to others that are more compliable. Who would ſo much as ſurmiſe, that this is the Fault of the Virtuous Women? They have no Thoughts of Sin in dreſſing themſelves, poor Souls, and endeavour only to appear clean and decent, every one according to her Quality.

I am far from encouraging Vice, and think it would be an unſpeakable Felicity to a State, if the Sin of Uncleanneſs could be utterly baniſh'd from it; but I am afraid it is impoſſible: The Paſſions of ſome People are too violent to be curb'd by any Law or Precept; and it is Wiſdom in all Governments to bear with leſſer Inconveniencies to prevent greater. If Courtezans and Strumpets were to be *proſecuted with* as much Rigour as ſome filly People would have it, what Locks or Bars would be

be ſufficient to preſerve the Honour of our Wives and Daughters? For 'tis not only that the Women in general would meet with far greater Temptations, and the Attempts to enſnare the Innocence of Virgins would ſeem more excuſable even to the ſober part of Mankind than they do now: But ſome Men would grow outragious, and Raviſhing would become a common Crime. Where ſix or ſeven Thouſand Sailors arrive at once, as it often happens at *Amſterdam*, that have ſeen none but their own Sex for many Months together, how is it to be ſuppos'd that honeſt Women ſhould walk the Streets unmoleſted, if there were no Harlots to be had at reaſonable Prices? For which Reaſon the Wiſe Rulers of that well-order'd City always tolerate an uncertain number of Houſes, in which Women are hir'd as publickly as Horſes at a Livery Stable; and there being in this Toleration a great deal of Prudence and Oeconomy to be ſeen, a ſhort Account of it will be no tireſome Digreſſion.

In the firſt place the Houſes I ſpeak of are allow'd to be no where but in the moſt ſlovenly and unpoliſh'd part of the Town, where Seamen and Strangers of no Repute chiefly Lodge and Reſort. The Street in which moſt of them ſtand is counted ſcandalous, and the Infamy is extended to all the Neighbourhood round it. In the ſecond, they are only Places to meet and bargain in, to make Appointments, in order to promote Interviews of greater Secreſy, and no manner of Lewdneſs is ever ſuffered to be tranſacted in them; which Order is ſo ſtrictly obſerv'd, that bar the ill Manners and Noiſe of the Company that frequent them, you'll meet with no more Indecency, and generally leſs Laſciviouſneſs there, than with us are to be ſeen at a Playhouſe. Thirdly, the Female Traders that come to theſe Evening Exchanges are always *the Scum of the* People, and generally ſuch as in

ay time carry Fruit and other Eatables about heel-Barrows. The Habits indeed they ap- n at Night are very different from their or- ones; yet they are commonly ſo ridiculouſly that they look more like the *Roman* Dreſſes ling Actreſſes than Gentlewomen's Cloaths: is you add the aukwardneſs, the hard Hands, urſe breeding of the Damſels that wear them, is no great Reaſon to fear, that many of the ſort of People will be tempted by them.

e Muſick in theſe Temples of *Venus* is per- l by Organs, not out of Reſpect to the Deity s worſhip'd in them, but the frugality of wners, whoſe Buſineſs it is to procure as much l for as little Money as they can, and the Po- the Government, who endeavour as little as ſible to encourage the Breed of Pipers and ers. All Sea-faring Men, eſpecially the *Dutch*, ce the Element they belong to, much given idneſs and roaring, and the Noiſe of half a of them, when they call themſelves Merry, icient to drown twice the number of Flutes lins; whereas with one pair of Organs they ake the whole Houſe ring, and are at no o- harge than the keeping of one ſcurvy Muſi- which can coſt them but little; yet notwith- ng the good Rules and ſtrict Diſcipline that ſerv'd in theſe Markets of Love, the *Schout* is Officers are always vexing, mulcting, and he leaſt Complaint removing the miſerable ers of them: Which Policy is of two great firſt it gives an opportunity to a large par- Officers, the Magiſtrates make uſe of on many ions, and which they could not be without, eeze a Living out of the immoderate Gains ng from the worſt of Employments, and at me time puniſh thoſe neceſſary Profligates wds and Panders, which, tho' they abomi- they deſire yet not wholly to deſtroy. Se-

condly,

condly, as on several Accounts it might be dangerous to let the Multitude into the Secret, that those Houses and the Trade that is drove in them are conniv'd at, so by this means appearing unblameable, the wary Magistrates preserve themselves in the good Opinion of the weaker sort of People, who imagine that the Government is always endeavouring, tho' unable, to suppress what it actually tolerates: Whereas if they had a mind to root them out, their Power in the Administration of Justice is so sovereign and extensive, and they know so well how to have it executed, that one Week, nay one Night, might send them all a packing.

In *Italy* the Toleration of Strumpets is yet more barefac'd, as is evident from their publick Stews. At *Venice* and *Naples* Impurity is a kind of Merchandize and Traffick; the *Courtezans* at *Rome*, and the *Cantoneras* in *Spain*, compose a Body in the State, and are under a Legal Tax and Impost. 'Tis well known, that the Reason why so many good Politicians as these tolerate Lewd Houses, is not their Irreligion, but to prevent a worse Evil, an Impurity of a more execrable kind, and to provide for the Safety of Women of Honour. *About Two Hundred and Fifty Years ago*, says Monsieur *de St. Didier*, Venice *being in want of Courtezans, the Republick was obliged to procure a great number from Foreign Parts.* *Dogliani*, who has written the memorable Affairs of *Venice*, highly extols the Wisdom of the Republick in this Point, which secured the Chastity of Women of Honour daily exposed to publick Violences, the Churches and Consecrated Places not being a sufficient Azylum for their Chastity.

Our Universities in *England* are much belyed in some Colleges there was not a Monthly Allowance *ad expungendos Renes*: and time was when the Monks and Priests in *Germany* were allow'd Concubines on paying a certain Yearly Duty to their Prelate. *'Tis generally believ'd*, says Monsieur *Bay*

(to whom I owe the laſt Paragraph) *that Avarice was the Cauſe of this ſhameful Indulgence; but it is more probable their deſign was to prevent their tempting modeſt Women, and to quiet the unquietneſs of Husbands, whoſe Reſentments the Clergy do well to avoid.* From what has been ſaid it is manifeſt, that there is a Neceſſity of ſacrificing one part of Womankind to preſerve the other, and prevent a Filthineſs of a more heinous Nature. From whence I think I may juſtly conclude (what was the ſeeming Paradox I went about to prove) that Chaſtity may be ſupported by Incontinence, and the beſt of Virtues want the Aſſiſtance of the worſt of Vices.

(I.) *The Root of Evil, Avarice,*
That damn'd ill-natur'd baneful Vice,
Was Slave to Prodigality.

Page 6. Line 5.

I Have joyn'd ſo many odious Epithets to the Word Avarice, in compliance to the Vogue of Mankind, who generally beſtow more ill Language upon this than upon any other Vice; and indeed not undeſervedly; for there is hardly a Miſchief to be named which it has not produced at one time or other: But the true Reaſon why every Body exclaims ſo much againſt it, is, that almoſt every Body ſuffers by it; for the more the Money is hoarded up by ſome, the ſcarcer it muſt grow among the reſt, and therefore when Men rail very much at Miſers there is generally Self-Intereſt at bottom.

As there is no living without Money, ſo thoſe that are unprovided, and have no Body to give them any, are oblig'd to do ſome Service or other to the Body, before they can come at it; but every

Body

Body eſteeming his Labour as he does himſelf, which is generally not under the Value, moſt People that want Money only to ſpend it again preſently, imagine they do more for it than it is worth. Men can't forbear looking upon the Neceſſaries of Life as their due, whether they work or not; becauſe they find that Nature, without conſulting whether they have Victuals or not, bids them eat whenever they are hungry; for which Reaſon every Body endeavours to get what he wants with as much Eaſe as he can; and therefore when Men find that the trouble they are put to in getting Money is either more or leſs, according as thoſe they would have it from are more or leſs tenacious, it is very natural for them to be angry at Covetouſneſs in general; for it obliges them either to go without what they have occaſion for, or elſe to take greater Pains for it than they are willing.

Avarice, notwithſtanding it is the occaſion of ſo many Evils, is yet very neceſſary to the Society, to glean and gather what has been drop't and ſcatter'd by the contrary Vice. Was it not for Avarice, Spendthrifts would ſoon want Materials; and if none would lay up and get faſter than they ſpend, very few could ſpend faſter than they get. That it is a Slave to Prodigality, as I have call'd it, is evident from ſo many Miſers as we daily ſee toil and labour, pinch and ſtarve themſelves to enrich a laviſh Heir. Tho' theſe two Vices appear very oppoſite, yet they often aſſiſt each other. *Florio* is an extravagant young Blade, of a very profuſe Temper; as he is the only Son of a very rich Father, he wants to live high, keep Horſes and Dogs, and throw his Money about, as he ſees ſome of his Companions do: but the old Hunks will part with no Money, and hardly allows him Neceſſaries. *Florio* would have borrow'd Money upon his own Credit *long ago*; but as all would be loſt, if he died *before his Father*, no prudent Man would lend him any.

y. At last he has met with the greedy *Cornaro*, o lets him have Money at Thirty *per Cent*, and w *Florio* thinks himself happy, and spends a Thou- nd a Year. Where would *Cornaro* ever have got ch a prodigious Interest, if it was not for such a ol as *Florio*, who will give so great a price for oney to fling it away? And how would *Florio* get to spend, if he had not lit of such a greedy Usu- r as *Cornaro*, whose excessive Covetousness makes m overlook the great Risque he runs in ventur- g such great Sums upon the Life of a wild De- uchee.

Avarice is no longer the Reverse of Profuseness, an whilst it signifies that sordid love of Money, d narrowness of Soul that hinders Misers from rting with what they have, and makes them covet only to hoard up. But there is a sort of Avarice hich consists in a greedy desire of Riches, in or- r to spend them, and this often meets with Pro- gality in the same Persons, as is evident in most urtiers and great Officers, both Civil and Mili- y. In their Buildings and Furniture, Equipages d Entertainments, their Gallantry is display'd th the greatest Profusion; whilst the base Acti- s they submit to for Lucre, and the many Frauds d Impositions they are guilty of discover the ut- ost Avarice. This mixture of contrary Vices comes exactly to the Character of *Cataline*, of whom it aid, that he was *appetens alieni & sui profusus*, gree- after the Goods of others and lavish of his own.

That noble Sin ——— ——— ———

Page 6. Line 8.

THE *Prodigality*, I call a noble Sin, is not that *which has Avarice* for its Companion, and makes

makes Men unreasonably profuse to some t
they unjustly extort from others, but that
able good-natur'd Vice that makes the Ch
smoak, and all the Tradesmen smile; I me
unmix'd Prodigality of heedless and Volu
Men, that being educated in Plenty, abh
vile Thoughts of Lucre, and lavish away onl
others took pains to scrape together; such
dulge their Inclinations at their own Expenc
have the continual Satisfaction of barterir
Gold for new Pleasures, and from the ex
largeness of a diffusive Soul, are made guilty
spising too much what most People over-val

When I speak thus honourably of this Vic
treat it with so much Tenderness and good
ners as I do, I have the same thing at Hea
made me give so many Ill Names to the R
of it, *viz.* the Interest of the Publick; for as
varicious does no good to himself, and is in
to all the World besides, except his Heir,
Prodigal is a Blessing to the whole Society,
jures no body but himself. It is true, that a
of the first are Knaves, so the latter are all
yet they are delicious Morsels for the Pub
feast on, and may with as much Justice as the
call the Monks the Partridges of the Wom
styled the Woodcocks of the Society. Was
for Prodigality, nothing could make us ame
the Rapine and Extortion of Avaride in
When a Covetous Statesman is gone, who sp
whole Life in fat'ning himself with the Sp
the Nation, and had by pinching and plun
heaped up an immense Treasure, it ought
every good Member of the Society, with J
behold the uncommon Profuseness of his Son
is refunding to the Publick what was robb'c
it. Resuming of Grants is a barbarous
stripping, and it is ignoble to ruin a Ma
than he does it himself, when he sets ab

ch earneſt. Does he not feed an infinite
of Dogs of all ſorts and ſizes, tho' he never
keep more Horſes than any Nobleman in
dom, tho' he never Rides 'em; and give
an Allowance to an ill-favour'd Whore as
eep a Dutcheſs, tho' he never lies with her?
ſtill more extravagant in thoſe things he
ſe of? Therefore let him alone, or praiſe
him publick-ſpirited Lord, nobly boun-
d magnificently generous, and in a few
'll ſuffer himſelf to be ſtript his own way.
as the Nation has its own back again, we
e to quarrel with the manner in which the
is repay'd.

lance of moderate Men I know that are
to Extreams will tell me, that Frugality
appily ſupply the Place of the two Vices
ſe, that, if Men had not ſo many profuſe
ſpending Wealth, they would not be tempe-
many evil Practices to ſcrape it together,
equently that the ſame number of Men by
avoiding both Extreams, might render
ves more happy, and be leſs vicious with-
they could with them. Whoever argues
ſs himſelf a better Man than he is a Po-
Frugality is like Honeſty, a mean ſtarving
that is only fit for ſmall Societies of good
ke Men, who are contented to be poor ſo
y be eaſy; but in a large ſtirring Nation
y have ſoon enough of it. 'Tis an idle
g Virtue that employs no Hands, and
e very uſeleſs in a trading Country, where
e vaſt numbers that one way or other muſt
t to Work. Prodigality has a thouſand In-
to keep People from ſitting ſtill, that Frug
could never think of; and as this muſt con
prodigious Wealth, ſo Avarice again knows
ible Tricks to rake it together, which Frug
uld learn to make uſe of.

Authors

Authors are always allow'd to compare ſmall things to great ones, eſpecially if they aſk leave firſt. *Si licet exemplis*, &c. but to compare great things to mean trivial ones is inſufferable, unleſs it be in Burleſque; otherwiſe I would compare the Body Politick (I confeſs the Simile is very low) to a Bowl of Punch. Avarice ſhould be the ſow'ring and Prodigality the ſweetning of it. The Water I would call the Ignorance, Folly and Credulity of the floating inſipid Multitude; whilſt Wiſdom, Honour, Fortitude and the reſt of the ſublime Qualities of Men, which ſeparated by Art from the Dregs of Nature, the fire of Glory has exalted and refined into a Spiritual Eſſence, ſhould be an equivalent to Brandy. I don't doubt but a *Weſtphalian*, *Laplander*, or any other dull Stranger that is unacquainted with the wholeſome Compoſition, if he was to taſte the ſeveral Ingredients apart, would think it impoſſible they ſhould make any tolerable Liquor. The Lemons would be too ſower, the Sugar too luſcious, the Brandy he'll ſay is too ſtrong ever to be drank in any quantity, and the Water he'll call a taſteleſs Liquor only fit for Cows and Horſes: Yet Experience teaches us, that the Ingredients I named judiciouſly mixt, will make an excellent Liquor, lik'd of and admir'd by Men of exquiſite Palates.

As to our two Vices in particular, I could compare Avarice, that cauſes ſo much Miſchief, and is complain'd of by every body who is not a Miſer, to a griping Acid that ſets our Teeth on Edge, and is unpleaſant to every Palate that is not debauch'd: I could compare the gaudy Trimming and ſplendid Equipage of a profuſe Beau, to the glitſtring brightneſs of the fineſt Loaf Sugar; for as the one by correcting the ſharpneſs prevents the Injuries *which* a gnawing Sower might do to the Bowels, *ſo the* other is a pleaſing Balſam that heals and *makes* amends for the ſmart, which the Multitude always

always ſuffers from the Gripes of the Avaricious; whilſt the Subſtances of both melt away alike, and they conſume themſelves by being beneficial to the ſeveral Compoſitions they belong to. I could carry on the Simile as to proportions, and the exact nicety to be obſerv'd in them, which would make it appear how little any of the Ingredients could be ſpared in either of the Mixtures; But I will not tire my Reader by purſuing too far a ludicrous Compariſon, when I have other Matters to entertain him with of greater Importance; and to ſum up what I have ſaid in this and the foregoing Remark, ſhall only add, that I look upon Avarice and Prodigality in the Society as I do upon two contrary Poyſons in Phyſick, of which it is certain that the noxious qualities being by mutual miſchief corrected in both, they may aſſiſt each other, and often make a good Medicine between them.

(L.) ——— ——— ——— *Whilſt Luxury Employ'd a Million of the Poor*, &c.

Page 6. Line 8.

IF every thing is to be Luxury (as in ſtrictneſs it ought) that is not immediately neceſſary to make Man ſubſiſt as he is a living Creature, there is nothing elſe to be found in the World, no not even among the naked Savages; of which it is not probable that there are any but what by this time have made ſome Improvements upon their former manner of Living; and either in the Preparation of their Eatables, the ordering of their Huts, or otherwiſe, added ſomething to what once ſufficed them. *This Definition* every body will ſay is too *ſevere*; I am of the ſame Opinion; but if we are

to abate one Inch of this Severity, I am afraid we shan't know where to ſtop. When People tell us they only deſire to keep themſelves *ſweet* and *clean*, there is no underſtanding what they would be at; if they made uſe of theſe Words in their genuine proper literal Senſe, they might ſoon be ſatisfy'd without much coſt or trouble, if they did not want Water: But theſe two little Adjectives are ſo comprehenſive, eſpecially in the Dialect of ſome Ladies, that no body can gueſs how far they may be ſtretcht. The Comforts of Life are likewiſe ſo various and extenſive, that no body can tell what People mean by them, except he knows what ſort of Life they lead. The ſame obſcurity I obſerve in the words *Decency* and *Convenience*, and I never underſtand them unleſs I am acquainted with the Quality of the Perſons that make uſe of them. People may go to Church together, and be all of one Mind as much as they pleaſe, I am apt to believe that when they pray for their daily Bread, the Biſhop includes ſeveral things in that Petition which the Sexton does not think on.

By what I have ſaid hitherto I would only ſhew, that if once we depart from calling every thing Luxury that is not abſolutely neceſſary to keep a Man alive, that then there is no Luxury at all; for if the wants of Men are innumerable, then what ought to ſupply them has no bounds; what is called ſuperfluous to ſome degree of People, will be thought requiſite to thoſe of higher Quality; and neither the World nor the Skill of Man can produce any thing ſo curious or extravagant, but ſome moſt Gracious Sovereign or other, if it either eaſes or diverts him, will reckon it among the Neceſſaries of Life; not meaning every Body's Life, but *that* of his Sacred Perſon.

It is a receiv'd Notion, that Luxury is as deſtructive to the Wealth of the whole Body Politick, as it is to *that of* every individual Perſon who is guilty of it.

and that a National Frugality enriches a Country in the same manner as that which is less general increases the Estates of private Families. I confess, that tho' I have found Men of much better Understanding than my self of this Opinion, I cannot help dissenting from them in this Point. They argue thus: We send, say they, for Example to *Turkey* of Woollen Manufactury, and other things of our own Growth, a Million's worth every Year; for this we bring back Silk, Mohair, Drugs, *&c.* to the value of Twelve Hundred Thousand Pounds, that are all spent in our own Country. By this, say they, we get nothing; but if most of us would be content with our own Growth, and so consume but half the quantity of these Foreign Commodities, then those in *Turkey*, who would still want the same quantity of our Manufactures, would be forc'd to pay ready Money for the rest, and so by the Balance of that Trade only, the Nation should get Six Hundred Thousand Pounds *per Annum*.

To examine the force of this Argument, we'll suppose (what they would have) that but half the Silk, *&c.* shall be consumed in *England* of what there is now; we'll suppose likewise, that those in *Turkey*, tho' we refuse to buy above half as much of their Commodities as we used to do, either can or will not be without the same quantity of our Manufactures they had before, and that they'll pay the Balance in Money; that is to say, that they shall give us as much Gold or Silver, as the value of what they buy from us exceeds the value of what we buy from them. Tho' what we suppose might perhaps be done for one Year, it is impossible it should last: Buying is Bartering, and no Nation can buy Goods of others that has none of her own to purchase them with. *Spain* and *Portugal*, that are yearly supply'd with new Gold and Silver from their Indies, may for ever buy for ready Money as much as their yearly increase of Gold or Silver continues

tinues, but then Money is their Growth and the
modity of the Country. We know that we
not continue long to purchaſe the Goods of
Nations, if they would not take our Manufac
in Payment for them; and why ſhould we
otherwiſe of other Nations? If thoſe in *Turkey*
had no more Money fall from the Skies tha
let us ſee what would be the conſequence of
we ſuppoſed. The Six Hundred Thouſand P
in Silk, Mohair, *&c.* that are left upon their H
the firſt Year, muſt make thoſe Commoditie
conſiderably: Of this the *Dutch* and *French* will
the Benefit as much as our ſelves; and if we
tinue to refuſe taking their Commodities in
ment for our Manufactures, they can Trad
longer with us, but muſt content themſelves
buying what they want of ſuch Nations as are
ling to take what we refuſe, tho' their Good
much worſe than ours, and thus our Commerce
Turkey muſt in few Years be infallibly loſt.

But they'll ſay, perhaps, that to prevent t
conſequence I have ſhew'd, we ſhall take the
kiſs Merchandizes as formerly, and only be ſo f
as to conſume but half the quantity of them
ſelves, and ſend the reſt Abroad to be ſold
thers. Let us ſee what this will do, and wh
it will enrich the Nation by the Balance of
Trade with Six Hundred Thouſand Pound
the firſt Place, I'll grant them that our Peop
Home making uſe of ſo much more of our
Manufactures, thoſe who were employ'd in
Mohair, *&c.* will get a living by the various
parations of Woollen Goods. But in the ſecc
cannot allow that the Goods can be ſold as for
ly; for ſuppoſe the Half that is wore at Hot
be ſold at the ſame Rate as before, certainl
other Half that is ſent Abroad will want very
of it: For we muſt ſend thoſe Goods to Ma
already ſupply'd; and beſides that there m

Freight, Inſurance, Proviſion, and all other Charges deducted, and the Merchants in general muſt loſe much more by this Half that is re-ſhipp'd, than they got by the Half that is conſumed here. For tho' the Woollen Manufactures are our own Product, yet they ſtand the Merchant that ſhips them off to Foreign Countries, in as much as they do the Shopkeeper here that retails them; ſo that if the Returns for what he ſends Abroad repay him not what his Goods coſt him here, with all other Charges, till he has the Money and a good Intereſt for it in Caſh, the Merchant muſt run out, and the Upſhot would be, that the Merchants in general finding they loſt by the *Turkiſh* Commodities they ſent Abroad, would ſhip no more of our Manufactures than what would pay for as much Silk, Mohair, &c. as would be conſumed here. Other Nations would ſoon find Ways to ſupply them with as much as we ſhould ſend ſhort, and ſome where or other to diſpoſe of the Goods we ſhould refuſe: So that all we ſhould get by this Frugality would be, that thoſe in *Turkey* would take but half the Quantity of our Manufactures of what they do now, whilſt we encourage and wear their Merchandizes, without which they are not able to purchaſe ours.

And I have had the Mortification for ſeveral Years to meet with Abundance of ſenſible People againſt this Opinion, and who always thought me wrong in this Calculation, ſo I had the Pleaſure at laſt to ſee the Wiſdom of the Nation fall into the ſame Sentiments, as is ſo manifeſt from an Act of Parliament made in the Year 1721, where the Legiſlature diſobliges a powerful and valuable Company, and overlooks very weighty Inconveniencies at Home, to promote the Intereſt of the *Turkey* Trade, and not only encourages the Conſumption of Silk and Mohair, but forces the Subjects on Penalties to make uſe of them whether they will or not.

What is laid to the Charge of *Luxury* besides, is, that it encreases *Avarice* and *Rapine*: And where they are reigning Vices, Offices of the greatest Trust are bought and sold; the Ministers that should serve the Publick, both Great and Small, corrupted, and the Countries every Moment in danger of being betray'd to the highest Bidders: And lastly, that it effeminates and enervates the People, by which the Nations become an easy Prey to the first Invaders. These are indeed terrible Things; but what is put to the Account of Luxury belongs to Male-Administration, and is the Fault of bad Politicks. Every Government ought to be thoroughly acquainted with, and steadfastly to pursue the Interest of the Country. Good Politicians by dextrous Management, laying heavy Impositions on some Goods, or totally prohibiting them, and lowering the Duties on others, may always turn and divert the Course of Trade which way they please; and as they'll ever prefer, if it be equally considerable, the Commerce with such Countries as can pay with Money as well as Goods, to those that can make no Returns for what they buy, but in the Commodities of their own Growth and Manufactures, so they will always carefully prevent the Traffick with such Nations as refuse the Goods of others, and will take nothing but Money for their own. But above all, they'll keep a watchful Eye over the Ballance of Trade in general, and never suffer that all the Foreign Commodities together, that are imported in one Year, shall exceed in Value what of their own Growth or Manufacture is in the same exported to others. Note, that I speak now of the Interest of those Nations that have no Gold or Silver of their own Growth, otherwise this *Maxim* need not to be so much insisted on.

If what I urg'd last be but diligently look'd after, and the Imports are never allow'd to be superior to the Exports, no Nation can ever be impoverish'd by

by Foreign Luxury; and they may improve it as much as they please, if they can but in proportion raise the Fund of their own that is to purchase it.

Trade is the Principal, but not the only Requisite to aggrandize a Nation: There are other Things to be taken care of besides. The *Meum* and *Tuum* must be secur'd, Crimes punish'd, and all other Laws concerning the Administration of Justice, wisely contriv'd, and strictly executed. Foreign Affairs must be likewise prudently manag'd, and the Ministry of every Nation ought to have a good Intelligence Abroad, and be well acquainted with the Publick Transactions of all those Countries, that either by their Neighbourhood, Strength or Interest, may be hurtful or beneficial to them, to take the necessary Measures accordingly, of crossing some and assisting others, as Policy and the Ballance of Power direct. The Multitude must be aw'd, no Man's Conscience forc'd, and the Clergy allow'd no greater Share in State Affairs than our Saviour has bequeathed them in his Testament. These are the Arts that lead to worldly Greatness; what Sovereign Power soever makes a good Use of them, that has any considerable Nation to govern, whether it be a Monarchy, a Commonwealth, or a Mixture of both, can never fail of making it flourish in spight of all the other Powers upon Earth, and no Luxury or other Vice is ever able to shake their Constitution.——But here I expect a full-mouth'd Cry against me; What! has God never punish'd and destroy'd great Nations for their Sins? Yes, but not without Means, by infatuating their Governors, and suffering them to depart from either all or some of those general Maxims I have mentioned; and of all the famous States and Empires the World has had to boast of hitherto, none ever came to Ruin whose Destruction was not *principally* owing to the bad Politicks, Weakness, or Mismanagements of the Rulers.

There is no doubt but more Health and Vigour is to be expected among a People, and their Offspring, from Temperance and Sobriety, than there is from Gluttony and Drunkenneſs; yet I confeſs, that as to Luxury's effeminating and enervating a Nation, I have not ſuch frightful Notions now as I have had formerly. When we hear or read of Things which we are altogether Strangers to, they commonly bring to our Imagination ſuch Ideas of what we have ſeen, as (according to our Apprehenſion) muſt come the neareſt to them: And I remember, that when I have read of the Luxury of *Perſia*, *Egypt*, and other Countries where it has been a reigning Vice, and that were effeminated and enervated by it, it has ſometimes put me in Mind of the cramming and ſwilling of ordinary Tradeſmen at a City Feaſt, and the Beaſtlineſs, their over-gorging themſelves is often attended with; at other Times it has made me think on the Diſtraction of diſſolute Sailors, as I had ſeen them in Company of half a dozen lewd Women roaring along with Fiddles before them; and was I to have been carried into any of their great Cities, I would have expected to have found one Third of the People ſick a-bed with Surfeits; another laid up with the Gout, or crippled by a more ignominious Diſtemper; and the reſt, that could go without leading, walk along the Streets in Petticoats.

It is happy for us to have Fear for a Keeper, as long as our Reaſon is not ſtrong enough to govern our Appetites: And I believe that the great Dread I had more particularly againſt the Word, *to elaborate*, and ſome conſequent Thoughts on the Etymology of it, did me Abundance of Good when I was a School-boy: But ſince I have ſeen ſomething of the World, the Conſequences of Luxury to a Nation ſeem not ſo dreadful to me as they did. *As long as* Men have the ſame Appetites, the ſame *Vices will* remain. In all large Societies, ſome will

love Whoring and others Drinking. The Lustful that can get no handsome clean Women, will content themselves with dirty Drabs; and those that cannot purchase true *Hermitage* or *Pontack*, will be glad of more ordinary *French* Claret. Those that can't reach Wine, take up with worse Liquors, and a Foot Soldier or a Beggar may make himself as drunk with Stale-Beer or Malt-Spirits, as a Lord with *Burgundy*, *Champaign* or *Tockay*. The cheapest and most slovenly way of indulging our Passions, does as much Mischief to a Man's Constitution, as the most elegant and expensive.

The greatest Excesses of Luxury are shewn in Buildings, Furniture, Equipages and Cloaths: Clean Linnen weakens a Man no more than Flannel; Tapistry, fine Painting or good Wainscot are no more unwholesome than bare Walls; and a rich Couch, or a gilt Chariot are no more enervating than the cold Floor or a Country Cart. The refin'd Pleasures of Men of Sense are seldom injurious to their Constitution, and there are many great Epicures that will refuse to eat or drink more than their Heads or Stomachs can bear. Sensual People may take as great Care of themselves as any; and the Errors of the most viciously luxurious, don't so much consist in the frequent Repetitions of their Lewdness, and their Eating and Drinking too much, (which are the Things which would most enervate them) as they do in the operose Contrivances, the Profuseness and Nicety they are serv'd with, and the vast Expence they are at in their Tables and Amours.

But let us once suppose that the Ease and Pleasures the Grandees and the rich People of every great Nation live in, render them unfit to endure Hardships, and undergo the Toils of War. I'll allow that most of the Common Council of the City would make but very indifferent Foot Soldiers; and I believe heartily, that if your Horse was to be

compos'd of Aldermen, and such as most of them are, a small Artillery of Squibs would be sufficient to rout them. But what have the Aldermen, the Common-Council, or indeed all People of any Substance to do with the War, but to pay Taxes? The Hardships and Fatigues of War that are personally suffer'd, fall upon them that bear the Brunt of every Thing, the meanest indigent Part of the Nation, the working slaving People: For how excessive soever the Plenty and Luxury of a Nation may be, some Body must do the Work, Houses and Ships must be built, Merchandizes must be remov'd, and the Ground till'd. Such a Variety of Labours in every great Nation require a vast Multitude, in which there are always loose, idle, extravagant Fellows enough to spare for an Army; and those that are robust enough to Hedge and Ditch, Plow and Thrash, or else not too much enervated to be Smiths, Carpenters, Sawyers, Clothworkers, Porters or Carmen, will always be strong and hardy enough in a Campaign or two to make good Soldiers, who, where good Orders are kept, have seldom so much Plenty and Superfluity come to their Share as to do them any hurt.

The Mischief then to be fear'd from Luxury among the People of War, cannot extend it self beyond the Officers. The greatest of them are either Men of a very high Birth and Princely Education, or else extraordinary Parts, and no less Experience; and whoever is made choice of by a wise Government to command an Army *en chef*, should have a consummate Knowledge in Martial Affairs, Intrepidity to keep him calm in the midst of Danger, and many other Qualifications that must be the work of Time and Application, on Men of a quick Penetration, a distinguish'd Genius, and a world of Honour. Strong Sinews and supple Joints are trifling Advantages not regarded in Persons of their Reach and Grandeur, that can destroy Cities [illegible]

, and ruin whole Countries whilst they are at
ner. As they are most commonly Men of great
, it would be ridiculous to expect a hail Con-
tion and Agility of Limbs from them: So their
ds be but Active and well furnished, 'tis no
t Matter what the rest of their Bodies are. If
cannot bear the Fatigue of being on Horse-
, they may ride in Coaches, or be carried in
ers. Men's Conduct and Sagacity are never the
for their being Cripples, and the best General
King of *France* has now, can hardly crawl along.
se that are immediately under the chief Com-
ders must be very nigh of the same Abilities,
are generally Men that have rais'd themselves
hose Posts by their Merit. The other Officers
all of them in their several Stations oblig'd to
out so large a share of their Pay in fine Cloaths,
ortrements, and other Things by the Luxury
he Times call'd Necessary, that they can spare
little Money for Debauches; for as they are
nced and their Salleries rais'd, so they are like-
forc'd to encrease their Expences and their
ipages, which as well as every thing else, must
be proportionable to their Quality; By which
ns the greatest part of them are in a manner
red from those Excesses that might be destruc-
to Health; whilst their Luxury thus turn'd
her way serves moreover to heighten their
e and Vanity, the greatest Motives to make
n behave themselves like what they would be
ght to be. (*See Remark* (R.)
here is nothing refines Mankind more than
e and Honour. Those two Passions are equi-
nt to many Virtues, and therefore the greatest
ols of Breeding and good Manners are Courts
Armies; the first to accomplish the Women,
other to polish the Men. What the generality
[illegible] among civilis'd Nations affect is a per-
[illegible] of the World and the Rules of Ho-
nour;

nour; an Air of Frankness, and Humanity peculiar to Military Men of Experience, and such a mixture of Modesty and Undauntedness, as may bespeak them both Courteous and Valiant. Where good Sense is fashionable, and a genteel Behaviour is in esteem, Gluttony and Drunkenness can be no reigning Vices. What Officers of Distinction chiefly aim at, is not a Beastly, but a splendid way of Living, and the Wishes of the most Luxurious in their several degrees of Quality, are to appear handsomely, and excel each other in Finery of Equipage, Politeness of Entertainments, and the Reputation of a judicious Fancy in every thing about them.

But if there should be more dissolute Reprobates among Officers than there are among Men of other Professions, which is not true, yet the most debauch'd of them may be very serviceable, if they have but a great Share of Honour. It is this that covers and makes up for a multitude of Defects in them, and it is this that none (how abandon'd soever they are to Pleasure) dare pretend to be without. But as there is no Argument so convincing as Matter of Fact, let us look back on what so lately happen'd in our two last Wars with *France*. How many puny young Striplings have we had in our Armies, tenderly Educated, nice in their Dress, and curious in their Dyet, that underwent all manner of Duties with Gallantry and Chearfulness?

Those that have such dismal Apprehensions of Luxury's enervating and effeminating People, might in *Flanders* and *Spain* have seen embroider'd Beaux with fine lac'd Shirts and powder'd Wigs stand as much Fire, and lead up to the Mouth of a Cannon, with as little Concern as it was possible for the most stinking Slovens to have done in their own Hair, tho' it had not been comb'd in a Month; and *met with* abundance of wild Rakes, who had actually impar'd their Healths, and broke their Constitutions

ſtitutions with Exceſſes of Wine and Women, that yet behav'd themſelves with Conduct and Bravery againſt their Enemies. Robuſtneſs is the leaſt Thing requir'd in an Officer, and if ſometimes Strength is of uſe, a firm Reſolution of Mind, which the Hopes of Preferment, Emulation, and the Love of Glory inſpire them with, will at a Puſh ſupply the Place of bodily Force.

Thoſe that underſtand their Buſineſs, and have a ſufficient Senſe of Honour, as ſoon as they are uſed to Danger will always be capable Officers; And their Luxury, as long as they ſpend no Body's Money but their own, will never be prejudicial to a Nation.

By all which I think I have proved what I deſign'd in this Remark on Luxury. Firſt, That in one Senſe every Thing may be call'd ſo, and in another, there is no ſuch Thing. Secondly, That with a wiſe Adminiſtration all People may ſwim in as much Foreign Luxury as their Product can purchaſe, without being impoveriſh'd by it. And Laſtly, That where Military Affairs are taken care of as they ought, and the Soldiers well paid and kept in good Diſcipline, a wealthy Nation may live in all the Eaſe and Plenty imaginable; and in many Parts of it, ſhew as much Pomp and Delicacy, as Human Wit can invent, and at the ſame Time be formidable to their Neighbours, and come up to the Character of the Bees in the Fable, of which I ſaid, That

Flouriſh'd in Peace, and fear'd in Wars,
They were th' Eſteem of Foreigners,
And laviſh of their Wealth and Lives,
The Ballance of all other Hives.

See what is farther ſaid concerning Luxury in the Remarks (M.) and (Q.)

(M.) And

(M.) *And odious Pride a Million more.*

Page 6. Line 10.

PRIDE is that Natural Faculty by which every Mortal that has any Understanding overvalues, and imagines better Things of himself than any impartial Judge, thoroughly acquainted with all his Qualities and Circumstances, could allow him. We are possess'd of no other Quality so beneficial to Society, and so necessary to render it wealthy and flourishing as this, yet it is that which is most generally detested. What is very peculiar to this Faculty of ours, is, that those who are the fullest of it, are the least willing to connive at it in others; whereas the Heinousness of other Vices is the most extenuated by those who are guilty of 'em themselves. The Chaste Man hates Fornication, and Drunkenness is most abhorr'd by the Temperate; but none are so much offended at their Neighbour's Pride, as the proudest of all; and if any one can pardon it, it is the most Humble. From which I think we may justly infer, that it being odious to all the World, is a certain Sign that all the World is troubled with it. This all Men of Sense are ready to confess, and no Body denies but that he has Pride in general. But, if you come to Particulars, you'll meet with few that will own any Action you can name of theirs to have proceeded from that Principle. There are likewise many who will allow that among the sinful Nations of the Times, Pride and Luxury are the great Promoters of Trade, but they refuse to own the Necessity there is, that in a more virtuous Age, (such a one as should be free from Pride) Trade would in a great Measure decay.

The Almighty, they say, has endow'd us with the Dominion over all Things which the Earth and Sea produce or contain; there is nothing to be found in either, but what was made for the Use of Man; and his Skill and Industry above other Animals were given him, that he might render both them and every Thing else within the Reach of his Senses, more serviceable to him. Upon this Consideration they think it impious to imagine, that Humility, Temperance, and other Virtues, should debar People from the Enjoyment of those Comforts of Life, which are not denied to the most wicked Nations; and so conclude, that without Pride or Luxury, the same Things might be eat, wore and consumed; the same Number of Handicrafts and Artificers employ'd, and a Nation be every way as flourishing as where those Vices are the most predominant.

As to wearing Apparel in particular, they'll tell you, that Pride, which sticks much nearer to us than our Cloaths, is only lodg'd in the Heart, and that Rags often conceal a greater Portion of it than the most pompous Attire; and that as it cannot be denied but that there have always been virtuous Princes, who with humble Hearts have wore their splendid Diadems, and sway'd their envied Sceptres void of Ambition, for the Good of others; so it is very probable, that Silver and Gold Brocades, and the richest Embroideries, may, without a Thought of Pride, be wore by many whose Quality and Fortune are suitable to them. May not (say they) a good Man of extraordinary Revenues, every Year a greater Variety of Suits than it is possible he shou'd wear out, and yet have no other Ends than to set the Poor at Work, to encourage Trade, and by employing many, to promote the Welfare of his Country? And considering Food and Raiment to be Necessaries, and the two chief Ends which all our worldly Cares are employ'd

Cloaths

ed, why may not all Mankind set aside a considerable Part of their Income for the one as well as the other, without the least Tincture of Pride? Nay, is not every Member of the Society in a manner obliged, according to his Ability, to contribute toward the Maintenance of that Branch of Trade on which the Whole has so great a Dependance? Besides that, to appear decently is a Civility, and often a Duty, which, without any Regard to our selves, we owe to those we converse with.

These are the Objections generally made use of by haughty Moralists, who cannot endure to hear the Dignity of their Species arraign'd; but if we look narrowly into them they may soon be answer'd.

If we had no Vices, I cannot see why any Man should ever make more Suits than he has occasion for, tho' he was never so desirous of promoting the Good of the Nation: For tho' in the wearing of a well-wrought Silk, rather than a slight Stuff, and the preferring curious fine Cloth to course, he had no other View but the setting of more People to work, and consequently the Publick Welfare, yet he could consider Cloaths no otherwise than Lovers of their Country do Taxes now; they may pay 'em with Alacrity, but no Body gives more than his due; especially where all are justly rated according to their Abilities, as it could no otherwise be expected in a very Virtuous Age. Besides that in such Golden Times no body would dress above his Condition, no body pinch his Family, cheat or over-reach his Neighbour to purchase Finery, and consequently there would not be half the Consumption, nor a third part of the People employ'd as now there are. But to make this more plain and demonstrate, that for the Support of Trade there can be nothing equivalent to Pride, I shall examine the several views Men have in outward Apparel, *and set forth what daily Experience may teach every body as to* Dress.

Cloaths

Cloaths were originally made for two Ends, to hide our Nakedneſs, and to fence our Bodies againſt the Weather, and other outward Injuries: To theſe our boundleſs Pride has added a third, which is Ornament; for what elſe but an exceſs of ſtupid Vanity, could have prevail'd upon our Reaſon to fancy that Ornamental, which muſt continually put us in mind of our Wants and Miſery, beyond all other Animals that are ready cloathed by Nature herſelf? It is indeed to be admired how ſo ſenſible a Creature as Man, that pretends to ſo many fine Qualities of his own, ſhould condeſcend to value himſelf upon what is robb'd from ſo innocent and defenceleſs an Animal as a Sheep, or what he is beholden for to the moſt inſignificant thing upon Earth, a dying Worm; yet whilſt he is Proud of ſuch trifling Depredations, he has the folly to laugh at the *Hottentots* on the furtheſt Promontory of *Africk*, who adorn themſelves with the Guts of their dead Enemies, without conſidering that they are the Enſigns of their Valour thoſe Barbarians are fine with, the true *Spolia opima*, and that if their Pride be more ſavage than ours, it is certainly leſs ridiculous, becauſe they wear the Spoils of the more noble Animal.

But whatever Reflections may be made on this Head, the World has long ſince decided the Matter; handſome Apparel is a main Point, fine Feathers make fine Birds, and People where they are not known, are generally honour'd according to their Cloaths and other Accoutrements they have about them; from the Richneſs of them we judge of their Wealth, and by their ordering of them we form to their Underſtanding. It is this which encourages every body, who is conſcious of his little Merit, if he is any ways able, to wear Cloaths above his Rank, eſpecially in large and populous Cities, where obſcure Men may hourly meet with new Strangers to one Acquaintance, and conſequently

quently have the Pleasure of being esteem'd by a vast Majority, not as what they are, but what they appear to be; which is a greater Temptation than most People want to be Vain.

Whoever takes delight in viewing the various Scenes of low Life, may on *Easter*, *Whitsun*, and other great Holidays, meet with Scores of People, especially Women, of almost the lowest Rank, that wear good and fashionable Cloaths: If coming to talk with them, you treat them more courteously and with greater Respect than what they and the condition they deserve, they'll commonly be ashamed of owning what they are; and often you may, if you are a little Inquisitive, discover in them a most anxious Care to conceal the Business they follow, and the Places they live in. The Reason is plain, whilst they receive those Civilities that are not usually paid them, and which they think only due to their Betters, they have the Satisfaction to imagine, that they appear what they would be, which to weak Minds is a Pleasure almost as substantial as they could reap from the very Accomplishment of their Wishes: This Golden Dream they are not willing to be disturbed in, and being sure that the meanness of their Condition, if it is known, must sink 'em very low in your Opinion, they hug themselves in their disguise, and take all imaginable Precaution not to forfeit by a useless discovery the Esteem which they flatter themselves their good Cloaths have drawn from you.

Tho' every body allows, that as to Apparel and manner of living, we ought to behave our selves suitable to our Conditions, and follow the Examples of the most sensible and prudent among our Equals in Rank and Fortune; Yet how few, that are not either miserably Covetous, or else Proud of Singularity, have this Discretion to boast of? We all look above our selves, and, as fast as we can, strive to imitate those, that some way or other are *superior* to us.

The

The poorest Labourer's Wife in the Parish, who scorns to wear a strong wholesome Frize, as she might, will half starve her self and her Husband to purchase a second-hand Gown and Petticoat, that cannot do her half the Service; because, forsooth, it is more genteel. The Weaver, the Shoemaker, the Taylor, the Barber, and every mean working Fellow, that can set up with little, has the Impudence with the first Money he gets, to dress himself like a Tradesman of Substance: The ordinary Retailer in the cloathing of his Wife, takes Patterns from his Neighbour, that deals in the same Commodity by Wholesale, and the Reason he gives for it is, that Twelve Years ago the other had not a bigger Shop than himself. The *Druggist*, Mercer, Draper, and other creditable Shopkeepers can find no difference between themselves and Merchants, and therefore dress and live like them. The Merchant's Lady, who cannot bear the Assurance of those Mechanicks, flies for refuge to the other End of the Town, and scorns to follow any Fashion but what she takes from thence. This Haughtiness alarms the Court, the Women of Quality are frighten'd to see Merchants Wives and Daughters dress'd like themselves; this Impudence of the City, they cry, is intolerable; Mantua-makers are sent for, and the contrivance of Fashions becomes all their Study, that they may have always new Modes ready to take up, as soon as those sawcy Cits shall begin to imitate those in being. The same Emulation is continued through the several degrees of Quality at an incredible Expence, till at last the Prince's great Favourites and those of the first Rank of all, having nothing else left to outstrip some of their Inferiors, are forc'd to lay out vast Estates in pompous Equipages, magnificent Furniture, sumptuous Gardens and princely Palaces.

To this Emulation and continual striving to outdo one another it is owing, that after so many va-

rious

rious Shiftings and Changings of Modes, in trumping up new ones and renewing of old ones, there is ſtill a *plus ultra* left for the Ingenious; it is this, or at leaſt the conſequence of it, that ſets the Poor to Work, adds Spurs to Induſtry, and encourages the ſkilful Artificer to ſearch after further Improvements.

It may be objected, that many People of good Faſhion, who have been us'd to be well Dreſs'd, out of Cuſtom wear rich Cloaths with all the indifferency imaginable, and that the benefit to Trade accruing from them cannot be aſcribed to Emulation or Pride. To this I anſwer, that it is impoſſible, that thoſe who trouble their Heads ſo little with their Dreſs, could ever have wore thoſe rich Cloaths, if both the Stuffs and Faſhions had not been firſt invented to gratify the Vanity of others, who took greater delight in fine Apparel, than they; Beſides that every Body is not without Pride that appears to be ſo; all the ſymptoms of that Vice are not eaſily diſcover'd; they are manifold, and vary according to the Age, Humour, Circumſtances, and often Conſtitution, of the People.

The choleric City Captain ſeems impatient to come to Action, and expreſſing his Warlike Genius by the firmneſs of his Steps, makes his Pike, for want of Enemies, tremble at the Valour of his Arm: His Martial Finery, as he Marches along, inſpires him with an unuſual Elevation of Mind, by which endeavouring to forget his Shop as well as himſelf, he looks up at the Balconies with the fierceneſs of a *Sarazen* Conqueror: Whilſt the phlegmatick Alderman, now become venerable both for his Age and his Authority, contents himſelf with being thought a conſiderable Man; and knowing no eaſier way to expreſs his Vanity, looks Big in his Coach, where being known by his paultry Livery, he receives, in ſullen State, the Homage that is paid him by the meaner ſort of People.

The

The beardleſs Enſign counterfeits a Gravity a-e his Years, and with ridiculous Aſſurance ves to imitate the ſtern Countenance of his Co-el, flattering himſelf all the while that by his ing Mein you'll judge of his Proweſs. The uthful Fair, in a vaſt concern of being overlook'd, the continual changing of her Poſture betrays a lent deſire of being obſerv'd, and catching, as were, at every Body's Eyes courts with obliging oks the admiration of her Beholders. The con-ted Coxcomb, on the contrary, diſplaying an Air Sufficiency, is wholly taken up with the Con-plation of his own Perfections, and in publick ces diſcovers ſuch a diſregard to others, that Ignorant muſt imagine, he thinks himſelf to be ne.

Theſe and ſuch like are all manifeſt tho' diffe-t Tokens of Pride, that are obvious to all the rld; but Man's Vanity is not always ſo ſoon nd out. When we perceive an Air of Humanity, Men ſeem not to be employed in admiring mſelves, nor altogether unmindful of others, are apt to pronounce 'em void of Pride, when haps they are only fatigu'd with gratifying their pity, and become languid from a ſatiety of En-ments. That outward ſhow of Peace within, and wſy compoſure of careleſs Negligence, with ich a Great Man is often ſeen in his plain Cha-to loll at eaſe, are not always ſo free from Art, they may ſeem to be. *Nothing is more raviſhing to Proud than to be thought happy.*

The well-bred Gentleman places his greateſt dc in the Skill he has of covering it with Dex-ty; and ſome are ſo expert in concealing this lty, that when they are the moſt guilty of it, e Vulgar think them the moſt exempt from it. the diſſembling Courtier, when he appears ſtate, aſſumes an Air of Modeſty and good Hu-; and whilſt he is ready to burſt with Vanity,

ſeems

seems to be wholly ignorant of his Greatness; well knowing, that these lovely Qualities must heighten him in the Esteem of others, and be an addition to that Grandeur, which the Coronets about his Coach and Harnesses, with the rest of his Equipage, cannot fail to proclaim without his Assistance.

And as in those, Pride is overlook'd, because industriously conceal'd, so in others again it is denied that they have any, when they shew (or at least seem to shew) it in the most publick manner. The wealthy Parson being, as well as the rest of his Profession, debarr'd from the Gaiety of Laymen, makes it his Business to look out for an admirable Black and the finest Cloth that Money can purchase, and distinguishes himself by the fulness of his noble and spotless Garment; his Wigs are as fashionable as that Form he is forced to comply with will admit of; but as he is only tinted in their shape, so he takes care that for goodness of Hair, and Colour, few Noblemen shall be able to match 'em; his Body is ever clean, as well as his Cloaths, his fresh Face is kept constantly shav'd, and his handsome Nails are diligently pared; his smooth white Hand and a Brilliant of the first Water, mutually becoming, honour each other with double graces; what Linnen he discovers is transparently curious, and he scorns ever to be seen abroad with a worse Beaver than what a rich Banker would be proud of on his Wedding-Day; to all these Niceties in Dress he adds a Majestick Gate, and expresses a commanding loftiness in his Carriage; yet common Civility, notwithstanding the evidence of so many concurring Symptoms, won't allow us to suppose any of his Actions to be the result of Pride; considering the Dignity of his Office, it is only Decency in him what would be Vanity in others; and to good Manners to his Calling we ought to believe that the worthy Gentleman, without any regard to his

verend Perſon, puts himſelf to all this troud expence merely out of a reſpect which is the Divine Order he belongs to, and a Res Zeal to preſerve his Holy Function from ontempt of Scoffers. With all my Heart; no- of all this ſhall be call'd Pride, let me only ow'd to ſay, that to our Human Capacities it very like it.

if at laſt I ſhould grant, that there are Men njoy all the Fineries of Equipage and Fur- as well as Cloaths, and yet have no Pride in ; it is certain, that if all ſhould be ſuch, that ation I ſpoke of before muſt ceaſe, and conntly Trade, which has ſo great a dependance it, ſuffer in every branch. For to ſay, that if en were truly Virtuous, they might, without gard to themſelves, conſume as much out of to ſerve their Neighbours and promote the k Good, as they do now out of Self-Love mulation, is a miſerable ſhift and an unreale ſuppoſition. As there have been good Peoall Ages, ſo, without doubt, we are not de- of them in this; but let us enquire of the vig-makers and Taylors, in what Gentlemen, of the greateſt Wealth and higheſt Quality, ever could diſcover ſuch publick-ſpirited Aſk the Lacemen, the Mercers, and the n-Drapers, whether the richeſt, and if you the moſt virtuous Ladies, if they buy with Money, or intend to pay in any reaſonable will not drive from Shop to Shop, to try ket, make as many Words, and ſtand as with them to ſave a Groat or Six-pence in a as the moſt neceſſitous Jilts in Town. If it d, that if there are not, it is poſſible there be ſuch People; I anſwer that it is as poſthat Cats, inſtead of killing Rats and Mice, feed them, and go about the Houſe to ſuckl nurſe their young ones; or that a Kite

ſhould

ſhould call the Hens to their Meat, as the Cock does, and ſit brooding over their Chickens inſtead of devouring 'em; but if they ſhould all do ſo, they would ceaſe to be Cats and Kites; it is inconſiſtent with their Natures, and the Species of Creatures which now we mean, when we name Cats and Kites, would be extinct as ſoon as that could come to paſs.

(N.) *Envy it ſelf, and Vanity,*
Were Miniſters of Induſtry.

Page 6. Line 11.

ENVY is that Baſeneſs in our Nature, which makes us grieve and pine at what we conceive to be a Happineſs in others. I don't believe there is a Human Creature in his Senſes arrived to Maturity, that at one time or other has not been carried away by this Paſſion in good Earneſt; and yet I never met with any one that dar'd own he was guilty of it, but in Jeſt. That we are ſo generally aſhamed of this Vice, is owing to that ſtrong Habit of Hypocriſy, by the help of which, we have learned from our Cradle to hide even from our ſelves the vaſt Extent of Self-Love, and all its different Branches. It is impoſſible Man ſhould wiſh better for another than he does for himſelf, unleſs where he ſuppoſes an Impoſſibility that himſelf ſhould attain to thoſe Wiſhes; and from hence we may eaſily learn after what manner this Paſſion is raiſed in us. In order to it, we are to conſider First, That as well as we think of our ſelves, ſo ill do we often think of our Neighbour with equal Injuſtice; *and when* we apprehend, that others do or *enjoy what* we think they don't deſerve, it *and makes us* angry with the Cauſe of that

:. Secondly, That we are ever employ'd in
ng well for our selves, every one according to
udgment and Inclinations, and when we ob-
: something we like, and yet are destitute of,
e Possession of others; it occasions first Sorrow
for not having the Thing we like. This Sor-
is incurable, whilst we continue our Esteem
ie Thing we want: But as Self-Defence is rest-
and never suffers us to leave any Means un-
. how to remove Evil from us, as far and as
as we are able; Experience teaches us, that
ing in Nature more alleviates this Sorrow than
Anger against those who are possess'd of what
steem and want. This latter Passion therefore,
cherish and cultivate to save or relieve our
:s, at least in part, from the Uneasiness we felt
i the first.

nvy then is a Compound of Grief and Anger;
Degrees of this Passion depend chiefly on the
rness or Remoteness of the Objects as to Cir-
stances. If one, who is forc'd to walk on Foot
es a great Man for keeping a Coach and Six,
ill never be with that Violence, or give him
Disturbance which it may to a Man, who keeps
ach himself; but can only afford to drive with
Horses. The Symptoms of Envy are as vari-
and as hard to describe, as those of the Plague;
me time it appears in one Shape, at others in
her quite different. Among the Fair the Dis-
is very common, and the Signs of it very con-
ions in their Opinions and Censures of one a-
er. In beautiful young Women you may often
ver this Faculty to a high Degree; they fre-
ntly will hate one another mortally at first Sight,
no other Principle than Envy; and you may
this Scorn, and unreasonable Aversion in their
Countenances, if they have not a great deal of
and well learn'd to dissemble.

In

In the rude and unpoliſh'd Multitude this Paſſion is very bareface'd; eſpecially when they envy others for the Goods of Fortune: They rail at their Betters, rip up their Faults, and take Pains to miſconſtrue their moſt commendable Actions: They murmur at Providence, and loudly complain, that the good Things of this World are chiefly enjoy'd by thoſe who do not deſerve them. The groſſer Sort of them it often affects ſo violently, that if they were not with-held by the Fear of the Law, they would go directly and beat thoſe their Envy is levell'd at, from no other Provocation than what that Paſſion ſuggeſts to them.

The Men of Letters labouring under this Diſtemper diſcover quite different Symptoms. When they envy a Perſon for his Parts and Erudition, their chief Care is induſtriouſly to conceal their Frailty, which generally is attempted by denying and depreciating the good Qualities they envy. They carefully peruſe his Works, and are diſpleas'd at every fine Paſſage they meet with; they look for nothing but his Errors, and wiſh for no greater Feaſt than a groſs Miſtake: In their Cenſures they are captious as well as ſevere, make Mountains of Mole-hills, and will not pardon the leaſt Shadow of a Fault, but exaggerate the moſt trifling Omiſſion into a Capital Blunder.

Envy is viſible in Brute Beaſts; Horſes ſhew it in their Endeavours of out-ſtripping one another; and the beſt ſpirited will run themſelves to Death before they'll ſuffer another before them. In Dogs this Paſſion is likewiſe plainly to be ſeen, they who are uſed to be careſs'd will never tamely bear that Felicity in others. I have ſeen a Lap-Dog that would choak himſelf with Victuals rather than leave any thing for a Competitor of his own Kind; and we may often obſerve the ſame Behaviour in thoſe Creatures which we daily ſee in Infants that are froward, and by being over-fondled made

mourſome-

ſome. If out of Caprice they at any time re-
to eat what they have aſk'd for, and we can
make them believe that ſome Body elſe, nay,
the Cat or the Dog is going to take it from
, they will make an end of their Oughts with
ure, and feed even againſt their Appetite.

Envy was not rivetted in Human Nature, it
d not be ſo common in Children, and Youth
not be ſo generally ſpurr'd on by Emulation.
e who would derive every Thing that is bene-
to the Society from a good Principle, aſcribe
effects of Emulation in School-boys to a Virtue
e Mind; as it requires Labour and Pains, ſo
vident, that they commit a Self-Denial, who
om that Diſpoſition; but if we look narrowly
t, we ſhall find that this Sacrifice of Eaſe and
ure is only made to Envy, and the Love of
y. If there was not ſomething very like this
n mix'd with that pretended Virtue, it would
poſſible to raiſe and increaſe it by the ſame
s that create Envy. The Boy, who receives
ward for the Superiority of his Performance,
ſcious of the Vexation it would have been to
if he ſhould have fall'n ſhort of it: This Re-
on makes him exert himſelf, not to be out-
by thoſe whom now he looks upon as his In-
, and the greater his Pride is, the more Self-
he'll practiſe to maintain his Conqueſt. The
, who, in ſpight of the Pains he took to do
has miſs'd of the Prize, is ſorry, and conſe-
ly angry with him whom he muſt look upon
Cauſe of his Grief; But to ſhew this Anger,
ridiculous, and of no Service to him; ſo
muſt either be contented to be leſs eſteem'd
the other Boy; or by renewing his Endea-
become a greater Proficient; and it is ten to
but the diſintereſted, good humour'd, and
ble Lad will chuſe the firſt, and ſo become
and unactive, whilſt the covetous, peeviſh,

and quarrelſome Raſcal ſhall take incredible Pains and make himſelf a Conqueror in his Turn.

Envy, as it is very common among Painters, ſo it is of great Uſe for their Improvement: I don't mean, that little Dawbers envy great Maſters, but moſt of them are tainted with this Vice againſt thoſe immediately above them. If the Pupil of a famous Artiſt is of a bright Genius, and uncommon Application, he firſt adores his Maſter; but as his own Skill increaſes, he begins inſenſibly to envy what he admired before. To learn the Nature of this Paſſion, and that it conſiſts in what I have named, we are but to obſerve that, if a Painter by exerting himſelf comes not only to equal, but to exceed the Man he envied, his Sorrow is gone and all his Anger diſarm'd; and if he hated him before, he is now glad to be Friends with him, if the other will condeſcend to it.

Married Women, who are Guilty of this Vice, which few are not, are always endeavouring to raiſe the ſame Paſſion in their Spouſes; and where they have prevail'd, Envy and Emulation have kept more Men in Bounds, and reform'd more Ill Husbands from ſloth, from drinking and other evil Courſes, than all the Sermons that have been preach'd ſince the time of the Apoſtles.

As every Body would be happy, enjoy Pleaſure and avoid Pain if he could, ſo Self-love bids us look on every Creature that ſeems ſatisfied, as a Rival in Happineſs; and the Satisfaction we have in ſeeing that Felicity diſturb'd, without any Advantage to our ſelves but what ſprings from the Pleaſure we have in beholding it, is call'd loving miſchief for miſchiefs ſake; and the Motive of which that Envy is the reſult, Malice, another Offſpring deriv'd from the ſame Original; for if there was no Envy there could be no Malice. When the Paſſions lie dormant we have no apprehenſion of them, and often People think they have not ſuch a Frailty

ture, becauſe that Moment they are not with it.

ıtleman well dreſs'd, who happens to be ll over by a Coach or a Cart, is laugh'd at, ıis Inferiors much more than his Equals, they envy him more; they know he is it, and imagining him to be happier than es, they are glad to ſee him meet with ıres in his turn: But a Young Lady, if ſhe erious Mood, inſtead of laughing at, pities :auſe a clean Man is a ſight ſhe takes de- and there is no room for Envy. At Diſaſ- either laugh, or pity thoſe that befall them, g to the Stock we are poſſeſs'd of either of r Compaſſion. If a Man falls or hurts him- ghtly that it moves not the latter, we laugh, our Pity and Malice ſhake us alternately: Sir, I am very ſorry for it, I beg your Par- laughing, I am the ſilliest Creature in the hen laugh again; and again, I am indeed ry, and ſo on. Some are ſo Malicious they ugh if a Man broke his Leg, and others ompaſſionate that they can heartily pity a the leaſt Spot in his Cloaths; but no Body age that no Compaſſion can touch him, nor n ſo good-natur'd as never to be affected y Malicious Pleaſure. How ſtrangely our govern us! we envy a Man for being Rich, n perfectly hate him: but if we come to quals, we are calm, and the leaſt Conde- in him makes us Friends; but if we be- ſibly Superior to him we can pity his Mis- The Reaſon why Men of true good Senſe than others, is becauſe they admire them- ith leſs heſitation than Fools and ſilly Peo- r tho' they do not ſhew this to others, yet dity of their thinking gives them an Aſſu- their real Worth, which Men of weak un- ling can never feel within, tho' they often eit it.

The Oſtraciſm of the *Greeks* was a Sacrifice of valuable Men made to Epidemick Envy, and often applied as an infallible Remedy to cure and prevent the Miſchiefs of Popular Spleen and Rancour. A Victim of State often appeaſes the Murmurs of a whole Nation, and After-Ages frequently wonder at Barbarities of this Nature, which under the ſame Circumſtances they would have committed themſelves. They are Compliments to the Peoples Malice, which is never better gratify'd, than when they can ſee a Great Man humbled. We believe that we love Juſtice, and to ſee Merit rewarded; but if Men continue long in the firſt Poſts of Honour, half of us grow weary of them, look for their Faults, and if we can find none, we ſuppoſe they hide them, and 'tis much if the greateſt part of us don't wiſh them diſcarded. This foul play the beſt of Men ought ever to apprehend from all who are not their immediate Friends or Acquaintance, becauſe nothing is more tireſome to us than the repetition of Praiſes we have no manner of ſhare in.

The more a Paſſion is a Compound of many others, the more difficult it is to define it; and the more it is tormenting to thoſe that labour under it, the greater Cruelty it is capable of inſpiring them with againſt others: Therefore nothing is more whimſical or miſchievous than Jealouſy, which is made up of Love, Hope, Fear, and a great deal of Envy: The laſt has been ſufficiently treated of already, and what I have to ſay of Fear, the Reader will find under *Remark (R.)* So that the better to explain and illuſtrate this odd Mixture, the Ingredients I ſhall further ſpeak of in this Place are Hope and Love.

Hoping is wiſhing with ſome degree of Confidence, that the Thing wiſh'd for will come to paſs. *The Firmneſs* and Impecility of our Hope depends *entirely on* the greater or leſſer Degree of our Confidence, and all Hope includes Doubt; for if

our Confidence is arriv'd to that Height, as to exclude all Doubts, it becomes a Certainty, and we take for granted what we only hoped for before. A silver Inkhorn may pass in Speech, because every body knows what we mean by it, but a certain Hope cannot: For a Man who makes use of an Epithet that destroys the Essence of the Substantive he joins it to, can have no Meaning at all; and the more clearly we understand the Force of the Epithet, and the Nature of the Substantive, the more palpable is the Nonsense of the heterogeneous Compound. The Reason therefore why it is not so shocking to some to hear a Man speak of certain Hope, as if he should talk of hot Ice, or liquid Oak, is not because there is less Nonsense contain'd in the first than there is in either of the latter; but because the Word Hope, I mean the Essence of it, is not so clearly understood by the Generality of the People, as the Words and Essences of Ice and Oak are.

Love in the first place signifies Affection, such as Parents and Nurses bear to Children, and Friends to one another; it consists in a Liking and Well-wishing to the Person beloved. We give an easy Construction to his Words and Actions, and feel a Proneness to excuse and forgive his Faults, if we see any; his Interest we make on all Accounts our own, even to our Prejudice, and receive an inward Satisfaction for sympathizing with him in his Sorrows, as well as Joys. What I said last is not impossible, whatever it may seem to be; for when we are sincere in sharing with another in his Misfortunes, Self-Love makes us believe, that the Sufferings we feel must alleviate and lessen those of our Friend, and whilst this fond Reflection is soothing our Pain, a secret Pleasure arises from our grieving for the Person we love.

Secondly, By Love we understand a strong Inclination, in its Nature distinct from all other Affection

fections of Friendſhip, Gratitude, and Conſanguinity, that Perſons of different Sexes, after liking, bear to one another: It is in this Signification that Love enters into the Compound of *Jealouſy*, and is the Effect as well as happy Diſguiſe of that Paſſion that prompts us to labour for the Preſervation of our Species. This latter Appetite is innate both in Men and Women, who are not defective in their Formation, as much as Hunger or Thirſt, tho' they are ſeldom affected with it before the Years of Puberty. Could we undreſs Nature, and pry into her deepeſt Receſſes, we ſhould diſcover the Seeds of this Paſſion before it exerts it ſelf, as plainly as we ſee the Teeth in an Embrio, before the Gums are form'd. There are few healthy People of either Sex, whom it has made no Impreſſion upon before Twenty: Yet, as the Peace and Happineſs of the Civil Society require that this ſhould be kept a Secret, never to be talk'd of in Publick; ſo among well-bred People it is counted highly Criminal to mention before Company any thing in plain Words, that is relating to this Myſtery of Succeſſion; By which Means the very Name of the Appetite, tho' the moſt neceſſary for the Continuance of Mankind, is become odious, and the proper Epithets commonly join'd to Luſt are *Filthy* and *Abominable*.

This Impulſe of Nature in People of ſtrict Morals, and rigid Modeſty, often diſturbs the Body for a conſiderable Time before it is underſtood or known to be what it is, and it is remarkable, that the moſt poliſh'd and beſt inſtructed are generally the moſt ignorant as to this Affair; and here I can but obſerve the Difference between Man in the wild State of Nature, and the ſame Creature in the Civil Society. In the firſt, Men and Women, if left rude and untaught in the Sciences of Morals and Manners, would quickly find out the Cauſe of that Diſturbance, and be at a loſs no more than other Animals for a preſent Remedy: Beſides

not probable they would want either Precept Example from the more experienc'd. But in ſecond, where the Rules of Religion, Law and ency are to be follow'd, and obey'd before any tates of Nature, the Youth of both Sexes are e arm'd and fortify'd againſt this Impulſe, and n their Infancy artfully frighten'd from the moſt ote Approaches of it. The Appetite it ſelf, and the Symptoms of it, tho' they are plainly felt underſtood, are to be ſtifled with Care and crity, and in Women flatly diſown'd, and if e be Occaſion, with Obſtinacy deny'd, even n themſelves are viſibly affected by them. If rows them into Diſtempers, they muſt be cur- by Phyſick, or elſe patiently bear them in Si- ce; and it is the Intereſt of the Society to pre- e Decency and Politeneſs; that Women ſhould er, waſte, and die, rather than relieve them- es in an unlawful manner; and among the fa- nable Part of Mankind, the People of Birth and tune, it is expected that Matrimony ſhould ne- be enter'd upon without a curious Regard to ily, Eſtate, and Reputation, and in the mak- of Matches the Call of Nature be the very laſt ideration.

Thoſe then who would make Love and Luſt onimous confound the Effect with the Cauſe h; yet ſuch is the force of Education, and a it of thinking as we are taught, that ſometimes ons of either Sex are actually in Love without ing any Carnal Deſires, or penetrating into the ions of Nature, the end propoſed by her with- which they could never have been affected with ſort of Paſſion. That there are ſuch is certain, many more whoſe Pretences to thoſe refin'd ons are only upheld by Art and Diſſimulation. e who are really ſuch Platonick Lovers are only the pale-faced weakly People of cold hlegmatick Conſtitutions in either Sex; the

hail and robuſt of bilious Temperament and a ſanguine Complexion never entertain any Love ſo Spiritual as to exclude all thoughts and wiſhes that relate to the Body. But if the moſt Seraphick Lovers would know the Original of their Inclination, let them but ſuppoſe that another ſhould have the Corporal Enjoyment of the Perſon beloved, and by the Tortures they'll ſuffer from that Reflection they will ſoon diſcover the Nature of their Paſſions: Whereas on the contrary, Parents and Friends receive a Satisfaction in reflecting on the Joys and Comforts of a Happy Marriage, to be taſted by thoſe they wiſh well to.

The curious, that are ſkill'd in anatomizing the inviſible part of Man, will obſerve that the more ſublime and exempt this Love is from all thoughts of Senſuality, the more ſpuribus it is, and the more it degenerates from its honeſt Original and primitive Simplicity. The Power and Sagacity as well as Labour and Care of the Politician in civilising the Society, has been no where more conſpicuous, than in the Happy Contrivance of playing our Paſſions againſt one another. By flattering our Pride and ſtill encreaſing the good Opinion we have of our ſelves on the one hand; and inſpiring us on the other with a ſuperlative Dread and mortal Averſion againſt Shame, the Artful Moraliſts have taught us chearfully to encounter our ſelves, and if not ſubdue, at leaſt ſo to conceal and diſguiſe our darling Paſſion, Luſt, that we ſcarce know it when we meet with it in our own Breaſts; Oh! the mighty Prize we have in view for all our Self-denial! Can any Man be ſo ſerious as to abſtain from Laughter, when he conſiders that for ſo much deceit and inſincerity practis'd upon our ſelves as well as others, we have no other recompence than the vain Satisfaction of making our Species appear more exalted and remote from that of other Animals, than it really is; and we in our Conſciences know it to be?

Yet

Yet this is Fact, and in it we plainly perceive the reason why it was necessary to render odious every Word or Action by which we might discover the innate Desire we feel to perpetuate our Kind; and why tamely to submit to the violence of a Furious Appetite (which is painful to resist) and innocently to obey the most pressing demand of Nature without Guile or Hypocrisy, like other Creatures, should be branded with the Ignominious Name of Brutality.

What we call Love then is not a Genuine, but an Adulterated Appetite, or rather a Compound, a heap of several contradictory Passions blended in one. As it is a product of Nature warp'd by Custom and Education, so the true Origin and first Motive of it, as I have hinted already, is stifled in well-bred People, and almost concealed from themselves; all which is the reason that as those affected with it vary in Age, Strength, Resolution, Temper, Circumstances, and Manners, the effects of it are so different, whimsical, surprizing and unaccountable.

It is this Passion that makes Jealousy so troublesome, and the Envy of it often so fatal; those who imagine that there may be Jealousy without Love, do not understand that Passion. Men may not have the least Affection for their Wives, and yet be angry with them for their Conduct, and suspicious of them either with or without a Cause: But what in such Cases affects them is their Pride, the Concern for their Reputation. They feel a Hatred against them without Remorse; when they are Outrageous, they can beat them and go to sleep contentedly: Such Husbands may watch their Dames themselves, and have them observed by others; but their Vigilance is not so intense; they are not so acquisitive or industrious in their Searches, neither do they feel that Anxiety of Heart at the Fear of Discovery, as when Love is mix'd with the Passions.

What

What confirms me in this Opinion is, tha never obſerve this Behaviour between a Man his Miſtreſs; for when his Love is gone an ſuſpects her to be falſe, he leaves her, and tro his Head no more about her: Whereas it is greateſt Difficulty imaginable, even to a Mi Senſe, to part with a Miſtreſs as long as he l her, whatever Faults ſhe may be guilty of. his Anger he ſtrikes her he is uneaſy after it Love makes him reflect on the Hurt he has her, and he wants to be reconcil'd to her again may talk of hating her, and many times in Heart wiſh her hang'd, but if he cannot get ea ly rid of his Frailty, he can never diſintangle l ſelf from her; tho' ſhe is repreſented in the monſtrous Guilt to his Imagination, and he ha ſolved and ſwore a thouſand Times never to s near her again, there is no truſting him; even he is fully convinced of her Infidelity, if his l continues, his Deſpair is never ſo laſting, ba ſween the blackeſt Fits of it he relents, and lucid Intervals of Hope; he forms Excuſes for thinks of pardoning, and in order to it tack Invention for Poſſibilities that may make he pear leſs criminal.

(O.) *Real Pleaſures, Comforts, Eaſe.*

Page 6. Line 28.

THAT the higheſt Good conſiſted in ſure, was the Doctrine of *Epicurus*, who led a Life exemplary for Continence, Sobriety, other Virtues, which made People of the ſuc ing Ages quarrel about the Signification of ſure. Thoſe who argued from the Temperan the Philoſopher, ſaid, That the Delight

nt, was being virtuous; ſo *Eraſmus* in his *Colloq.* tells us, That there are no greater *Epicures* pious Chriſtians. Others that reflected on the ſute Manners of the greateſt Part of his Fol-rs, would have it, that by Pleaſures he could underſtood nothing but ſenſual Ones, and the ification of our Paſſions. I ſhall not decide Quarrel, but am of Opinion, that whether be good or bad, what they take delight in is Pleaſure, and not to look out for any further nology from the learned Languages, I believe *Lactantius* may juſtly call every Thing a Plea-that pleaſes him, and according to this Defi-n, we ought to diſpute no more about Mens ſures than their Taſtes: *Trahit ſua quemque Vo-*

be worldly-minded, voluptuous and ambitious notwithſtanding he is void of Merit, covets dence every where, and deſires to be digni-bove his Betters: He aims at ſpacious Palaces, delicious Gardens; his chief Delight is in ex-g others in ſtately Horſes, magnificent Coach-numerous Attendance, and dear-bought Fur-To gratify his Luſt, he wiſhes for genteel, beautiful Women of different Charms and plexions that ſhall adore his Greatneſs, and ally in love with his Perſon: His Cellars he have ſtored with the Flower of every Coun-hat produces excellent Wines: His Table he may be ſerv'd with many Courſes, and each contain a choice Variety of Dainties not purchas'd, and ample Evidences of elaborate licious Cookery; whilſt harmonious Muſick ell-touch'd Flattery entertain his Hearing by He employs, even in the meaneſt Trifles, the ableſt and moſt ingenious Workmen, his Judgment and Fancy may as evidently ap-the leaſt Things that belong to him, as his and Quality are manifeſted in thoſe of

greater

greater Value. He desires to have several Sets of witty, facetious, and polite People to converse with, and among them he would have some famous for Learning and universal Knowledge: For his serious Affairs, he wishes to find Men of Parts and Experience, that should be diligent and faithful. Those that are to wait on him he would have handy, mannerly and discreet, of comely Aspect, and a graceful Mein: What he requires in them besides, is a respectful Care of every Thing that is *His*, Nimbleness without Hurry, Dispatch without Noise, and an unlimited Obedience to his Orders: Nothing he thinks more troublesome than speaking to Servants; wherefore he will only be attended by such, as by observing his Looks have learn'd to interpret his Will from his slightest Motions. He loves to see an elegant Nicety in every thing that approaches him, and in what is to be employ'd about his Person he desires a superlative Cleanliness to be religiously observ'd. The chief Officers of his Houshold he would have to be Men of Birth, Honour and Distinction, as well as Order, Contrivance and Oeconomy; for tho' he loves to be honour'd by every Body, and receives the Respects of the common People with Joy, yet the Homage that is paid him by Persons of Quality is ravishing to him in a more transcendent manner.

Whilst thus wallowing in a Sea of Lust and Vanity, he is wholly employ'd in provoking and indulging his Appetites, he desires the World should think him altogether free from Pride and Sensuality, and put a favourable Construction upon his most glaring Vices: Nay, if his Authority can purchase it, he covets to be thought Wise, Brave, Generous, Good-natur'd, and endu'd with all the Virtues he thinks worth having. He would have to believe that the Pomp and Luxury he is serv'd with are as many tiresome Plagues to him; and all the Grandeur he appears in is an ungrateful

Burden,

Burden, which, to his Sorrow, is inſeparable from the high Sphere he moves in; that his noble Mind, ſo much exalted above vulgar Capacities, aims at higher ends, and cannot reliſh ſuch worthleſs Enjoyments; that the higheſt of his Ambition is to promote the publick Welfare, and his greateſt Pleaſure to ſee his Country flouriſh, and every Body in it made happy. Theſe are call'd real Pleaſures by the Vicious and Earthly-minded, and whoever is able, either by his Skill or Fortune, after this refin'd manner at once to enjoy the World, and the good Opinion of it, is counted extremely happy by all the moſt faſhionable part of the People.

But on the other ſide, moſt of the ancient Philoſophers and grave Moraliſts, eſpecially the *Stoicks*, would not allow any Thing to be a real Good that was liable to be taken from them by others. They wiſely conſider'd the inſtability of Fortune, and the Favour of Princes; the Vanity of Honour, and popular Applauſe; the Precarioufneſs of Riches, and all earthly Poſſeſſions; and therefore placed true Happineſs in the calm Serenity of a contented Mind free from Guilt and Ambition; a Mind, that, having ſubdued every ſenſual Appetite, deſpiſes the Smiles as well as Frowns of Fortune, and taking no delight but in Contemplation, deſires nothing but what every Body is able to give to himſelf: A Mind, that is arm'd with Fortitude and Reſolution has learn'd to ſuſtain the greateſt Loſſes without Concern, to endure Pain without Affliction, and to bear Injuries without Reſentment. Many have own'd themſelves arriv'd to this height of Self-denial, and then, if we may believe them, they were rais'd above common Mortals, and their Strength extended vaſtly beyond the pitch of their frail Nature: They could behold the Anger of threatning Tyrants and the moſt imminent Dangers without Terror, and preſerv'd their Tranquility

quility in the midſt of Torments: Death it they could meet with Intrepidity, and left World with no greater Reluctance than they ſhew'd Fondneſs at their Entrance into it.

Theſe among the Ancients have always bore greateſt Sway; yet others that were no Fools ther, have exploded thoſe Precepts as impra cable, call'd their Notions Romantick, and end vour'd to prove that what theſe Stoicks afferte themſelves exceeded all human Force and Po bility, and that therefore the Virtues they boa of could be nothing but haughty Pretence, ful Arrogance and Hypocriſy; yet notwithſtand theſe Cenſures, the ſerious part of the World, the generality of Wiſe Men that have liv'd e ſince to this Day, agree with the Stoicks in moſt material Points; as that there can be no t Felicity in what depends on Things periſhab that Peace within is the greateſt Bleſſing, an Conqueſt like that of our Paſſions; that Kn ledge, Temperance, Fortitude, Humility, an ther Embelliſhments of the Mind are the n valuable Acquiſitions; that no Man can be ha but he that is good; and that the Virtuous are c capable of enjoying *real Pleaſures*.

I expect to be aſk'd why in the Fable I h call'd thoſe Pleaſures real that are directly op ſite to thoſe which I own the wiſe Men of all A have extoll'd as the moſt valuable. My Anſwe becauſe I don't call things Pleaſures which Men are beſt, but ſuch as they ſeem to be moſt plea with; how can I believe that a Man's chief light is in the Embelliſhments of the Mind, w I ſee him ever employ'd about and daily pu the Pleaſures that are contrary to them? *Tobo* ver cuts any Pudding, but juſt enough, that can't ſay he took none; this little bit, after m chomping and chewing you ſee goes down him like chop'd Hay; after that he falls upon

Beef with a voracious Appetite, and crams himſelf up to his Throat. Is it not provoking to hear *John* cry every Day that Pudding is all his Delight, and that he don't value the Beef of a Farthing?

I could ſwagger about Fortitude and the Contempt of Riches as much as *Seneca* himſelf, and would undertake to write twice as much in behalf of Poverty as ever he did, for the tenth part of his Eſtate: I could teach the way to his *Summum bonum* as exactly as I know my way home: I could tell People that to extricate themſelves from all worldly Engagements, and to purify the Mind, they muſt diveſt themſelves of their Paſſions, as Men take out the Furniture when they would clean a Room thoroughly; and I am clearly of the Opinion, that the Malice and moſt ſevere Strokes of Fortune can do no more Injury to a Mind thus ſtript of all Fears, Wiſhes and Inclinations, than a blind Horſe can do in an empty Barn. In the Theory of all this I am very perfect, but the Practice is very difficult; and if you went about picking my Pocket, offer'd to take the Victuals from before me when I am hungry, or made but the leaſt motion of ſpitting in my Face, I dare not promiſe how Philoſophically I ſhould behave my ſelf. But that I am forced to ſubmit to every Caprice of my unruly Nature, you'll ſay, is no Argument that others are as little Maſters of theirs, and therefore I am willing to pay Adoration to Virtue wherever I can meet with it, with a Proviſo that I ſhall not be obliged to admit any as ſuch, where I can ſee no self-denial, or to judge of Mens Sentiments from their Words, where I have their Lives before me. I have ſearch'd through every Degree and State of Men, and confeſs, that I have found no more Auſterity of Manners, or greater Contempt of Earthly Pleaſures, than in ſome Religious Houſes, where People freely reſigning and retiring from the World to combat themſelves, have no

other

other Business but to subdue their Appetites. What can be a greater Evidence of perfect Chastity, and a superlative Love to immaculate Purity in Men and Women, than that in the Prime of their Age, when Lust is most raging, they should actually seclude themselves from each others Company, and by a voluntary Renunciation debar themselves for Life, not only from Uncleanness, but even the most lawful Embraces? Those that abstain from Flesh, and often all manner of Food, one wou'd think in the right way to conquer all Carnal Desires; and I could almost swear, that he don't consult his Ease, who daily mawls his bare Back and Shoulders with unconscionable Stripes, and constantly rouzes at Midnight from his Sleep, leaves his Bed for his Devotion. Who can despise Riches more, or shew himself less Avaricious than he, who won't so much as touch Gold or Silver, no not with his Feet? Or can any Mortal shew himself less Luxurious or more humble than the Man, that making Poverty his Choice, contents himself with Scraps and Fragments, and refuses to eat any Bread but what is bestow'd upon him by the Charity of others?

Such fair Instances of Self-denial would make me bow down to Virtue, if I was not deter'd and warn'd from it by so many Persons of Eminence and Learning, who unanimously tell me that I am mistaken, and all I have seen is Farce and Hypocrisy; that what Seraphick Love they may pretend to, there is nothing but Discord among them, and that how Penitential the Nuns and Friars may appear in their several Convents, they none of them sacrifice their darling Lusts: That among the Women they are not all Virgins that pass for such, and that if I was to be let into their Secrets, to examine some of their Subterraneous Privacies, I should soon be convinced by Scenes of Horror, that some of them must have been Mothers. That among the Men I should find Calumny, Envy,

ure in the highest degree, or else Gluttony,
enness, and Impurities of a more execrable
han Adultery itself: And as for the Mendi-
Orders, that they differ in nothing but their
from other sturdy Beggars, who deceive
with a pitiful Tone and an outward shew of
, and as soon as they are out of sight, lay by
Cant, indulge their Appetites, and enjoy one
r.

e strict Rules, and so many outward signs
otion observ'd among those religious Orders,
e such harsh Censures, we may well despair
ting with Virtue any where else; for if we
to the Actions of the Antagonists and great-
disers of those Votaries, we shall not find so
ts the appearance of Self-denial. The Re-
Divines of all Sects, even of the most Re-
Churches in all Countries, take care with
lops Evangeliphorus first; *ut ventri bene fit*, and
rds, *ne quid deest iis quæ sub ventre sunt.* To
hey'll desire you to add, convenient Houses,
me Furniture, good Fires in Winter, plea-
rdens in Summer, neat Cloaths, and Money
to bring up their Children; Precedency in
panies, Respect from every body, and then
h Religion as you please. The Things I
med are the necessary Comforts of Life,
the most Modest are not asham'd to claim,
ich they are very uneasy without. They
true, made of the same Mould, and have
ne corrupt Nature with other Men, born
e same Infirmities, subject to the same Pas-
nd liable to the same Temptations, and
re if they are diligent in their Calling, and
abstain from Murder, Adultery, Swearing,
mess, and other heinous Vices, their Lives
d unblemish'd, and their Reputations un-
; their Function renders them Holy, and
tification of so many Carnal Appetites and

the

the Enjoyment of ſo much luxurious Eaſe notwithſtanding, they may ſet upon themſelves what Value their Pride and Parts will allow them.

All this I have nothing againſt, but I ſee no Self-denial, without which there can be no Virtue. Is it ſuch a Mortification not to deſire a greater Share of Worldly Bleſſings, than what every reaſonable Man ought to be ſatisfy'd with? Or is there any mighty Merit in not being flagitious, and forbearing Indecencies that are repugnant to good Manners, and which no prudent Man would be guilty of, tho' he had no Religion at all?

I know I ſhall be told, that the Reaſon why the Clergy are ſo violent in their Reſentments, when at any time they are but in the leaſt affronted, and ſhew themſelves ſo void of all Patience when their Rights are invaded, is their great care to preſerve their Calling, their Profeſſion from Contempt, not for their own ſakes, but to be more ſerviceable to others. 'Tis the ſame reaſon that makes 'em ſollicitous about the Comforts and Conveniencies of Life; for ſhould they ſuffer themſelves to be inſulted over, be content with a coarſer Diet, and wear more ordinary Cloaths than other People, the Multitude, who judge from outward Appearances, would be apt to think that the Clergy was no more the immediate Care of Providence than other Folks, and ſo not only undervalue their Perſons, but deſpiſe likewiſe all the Reproofs and Inſtructions that came from 'em. This is an admirable Plea, and as it is much made uſe of, I'll try the worth of it.

I am not of the Learned Dr. *Eachard*'s Opinion, that Poverty is one of thoſe things that bring the Clergy into Contempt, any further than as it may be an occaſion of diſcovering their blind ſides. For when Men are always ſtruggling with their low Condition, and are unable to bear the Burthen of it without Reluctancy, it is then they ſhew how

uneaſy

uneasy their Poverty sits upon them, how glad they would be to have their Circumstances meliorated, and what a real value they have for the good things of this World. He that harangues on the Contempt of Riches, and the Vanity of Earthly Enjoyments, in a rusty threadbare Gown, because he has no other, and would wear his old greasy Hat no longer if any body would give him a better; that drinks Small-beer at Home with a heavy Countenance, but leaps at a Glass of Wine if he can catch it Abroad; that with little Appetite feeds upon his own course Mess, but falls to greedily where he can please his Palate, and expresses an uncommon Joy at an Invitation to a splendid Dinner: 'Tis he that is despised, not because he is Poor, but because he knows not how to be so with that Content and Resignation which he preaches to others, and so discovers his Inclinations to be contrary to his Doctrine. But when a Man from the greatness of his Soul (or an obstinate Vanity, which will do as well) resolving to subdue his Appetites in good earnest, refuses all the offers of Ease and Luxury that can be made to him, and embracing a voluntary Poverty with chearfulness, rejects whatever may gratify the Senses, and actually sacrifices all his Passions to his Pride in acting this Part, the Vulgar, far from contemning, will be ready to deify and adore him. How famous have the *Cynick* Philosophers made themselves, only by refusing to dissimulate and make use of Superfluities? Did not the most Ambitious Monarch the World ever bore, condescend to visit *Diogenes* in his Tub, and return to a study'd Incivility, the highest Compliment a Man of his Pride was able to make?

Mankind are very willing to take one anothers Word, when they see some Circumstances that corroborate what is told them; but when our Actions directly contradict what we say, it is counted

Im udence

Impudence to desire Belief. If a jolly hail Fellow with glowing Cheeks and warm Hands, newly return'd from some smart Exercise, or else the Cold Bath, tells us in frosty Weather, that he cares not for the Fire, we are easily induced to believe him, especially if he actually turns from it, and we know by his Circumstances that he wants neither Fuel nor Cloaths; but if we should hear the same from the Mouth of a poor starv'd Wretch, with swell'd Hands, and a livid Countenance, in a thin ragged Garment, we should not believe a Word of what he said, especially if we saw him shaking and shivering, creep toward the Sunny Bank; and we would conclude, let him say what he could, that warm Cloaths and a good Fire would be very acceptable to him. The Application is easy, and therefore if there be any Clergy upon Earth that would be thought not to care for the World, and to value the Soul above the Body, let them only forbear shewing a greater concern for their Sensual Pleasures than they generally do for their Spiritual Ones, and they may rest satisfy'd, that no Povery, whilst they bear it with Fortitude, will ever bring them into Contempt, how mean soever their Circumstances may be.

Let us suppose a Pastor that has a little Flock entrusted to him, of which he is very careful: He preaches, visits, exhorts, reproves among his People with Zeal and Prudence, and does them all the kind Offices that lie in his Power to make them happy. There is no doubt but those under his Care must be very much oblig'd to him. Now let us suppose once more, that this good Man by the help of a little Self-denial, is contented to live upon half his Income, accepting only of Twenty Pounds a Year instead of Forty, which he could claim: Furthermore that he loves his Parishioners so well, that he will never leave them for any Preferment whatever, no not a Bishoprick, tho' it be offer'd

I can

can't see but all this might be an easy Task to a
an who professes Mortification, and has no Value
r worldly Pleasures; yet such a disinterested Di-
ne, I dare promise, notwithstanding the great de-
neracy of Mankind, will be lov'd, esteem'd, and
ve every Body's good Word; nay I would swear,
at tho' he should yet further exert himself, give
ove half of his small Revenue to the Poor, live
on nothing but Oatmeal and Water, lie upon
raw, and wear the coarsest Cloth that could be
ade, his mean way of Living would never be re-
ected on, or be a Disparagement either to him-
lf or the Order he belong'd to; but that on the
ntrary his Poverty would never be mentioned
t to his Glory, as long as his Memory should
st.

But (says a charitable young Gentlewoman) tho'
u have the Heart to starve your Parson, have
u no Bowels of Compassion for his Wife and
hildren? Pray what must remain of Forty Pounds
Year after it has been twice so unmercifully split?
s would you have the poor Woman and the in-
cent Babes likewise live upon Oatmeal and Wa-
r, and lie upon Straw, you unconscionable Wretch,
ith all your Suppositions and Self-denials? Nay,
it possible, tho' they should all live at your own
und'ring rate, that less that Ten Pounds a Year
uld maintain a Family? —— Don't be in a Pas-
n, good Mrs. *Abigail*, I have a greater regard for
ur Sex than to prescribe such a lean Diet to mar-
d Men; but I confess I forgot the Wives and
ildren: The main Reason was, because I thought
e Priests could have no occasion for them. Who
ld imagine that the Parson who is to teach o-
ers by Example as well as Precept, was not able
withstand those Desires which the wicked World
self calls unreasonable? What is the reason when
Prentice *marries* before he is out of his Time,
t unless he meets with a good Fortune, all his
Relations

Relations are angry with him, and every Body blames him? Nothing elſe but becauſe at that time he has no Money at his diſpoſal, and being bound to his Maſter's Service, has no leiſure, and perhaps little Capacity to provide for a Family. What muſt we ſay to a Parſon that has Twenty, or if you will Forty Pounds a Year, that being bound more ſtrictly to all the Services a Pariſh and his Duty require, has little time and generally much leſs Ability to get any more? Is it not very reaſonable he ſhould Marry? But why ſhould a ſober young Man, who is guilty of no Vice, be debarr'd from lawful Enjoyments? Right; Marriage is lawful, and ſo is a Coach; but what is that to People that have not Money enough to keep one? If he muſt have a Wife, let him look out for one with Money, or wait for a greater Benefice or ſomething elſe to maintain her handſomely, and bear all incident Charges. But no body that has any thing her ſelf will have him, and he can't ſtay: He has a very good Stomach, and all the Symptoms of Health; 'tis not every body that can live without a Woman; 'tis better to marry than burn. O what a World of Self-denial is here? The poor young Man is very willing to be Virtuous, but we muſt not croſs his Inclinations; he promiſes never to be a Deer-ſtealer, upon Condition that he may have Veniſon of his own, and no body muſt deny but that if it came to the Puſh, he is qualified to ſuffer Martyrdom, tho' he owns that he has no Strength enough, patiently to bear a ſcratch'd Finger.

When we ſee ſo many of the Clergy, to indulge their Luſt, a brutiſh Appetite, run themſelves after this manner upon an inevitable Poverty, which unleſs they could bear it with greater Fortitude than they diſcover in all their Actions, muſt of *neceſſity* make them contemptible to all the World, *what* Credit muſt we give them, when they

end that they conform themſelves to the World, not becauſe they take delight in the ſeveral Decencies, Conveniencies, and Ornaments of it, but only to preſerve their Function from Contempt, in order to be more uſeful to others? Have we not reaſon to believe, that what they ſay is full of Hypocriſy and Falſhood, and that Concupiſcence is not the only Appetite they want to gratify; that the haughty Airs and quick Senſe of Injuries, the curious Elegance in Dreſs, and Niceneſs of Palate, to be obſerv'd in moſt of them that are able to ſhew them, are the Reſults of Pride and Luxury in them as they are in other People, and that the Clergy are not poſſeſs'd of more intrinſick Virtue than any other Profeſſion?

I am afraid that by this time I have given many of my Readers a real Diſpleaſure, by dwelling ſo long upon the Reality of Pleaſure; but I can't help it, there is one thing comes into my Head to corroborate what I have urg'd already, which I can't forbear mentioning: It is this: Thoſe who govern others throughout the World, are at leaſt as Wiſe as the People that are govern'd by them, generally ſpeaking: If for this reaſon we would take Pattern from our Superiors, we have but to caſt our Eyes on all the Courts and Governments in the Univerſe, and we ſhall ſoon perceive from the Actions of the Great Ones, which Opinion they ſide with, and what Pleaſures thoſe in the higheſt Stations of all ſeem to be moſt fond of: For if it be allowable at all to judge of People's Inclinations from their Manner of Living, none can be leſs injur'd by it than thoſe who are the moſt at Liberty to do as they pleaſe.

If the Great Ones of the Clergy as well as the Great of any Country whatever, had no value for ſenſual Pleaſures, and did not endeavour to gratify their *Appetites*, *why* are Envy and Revenge ſo common *among them*, and all the other Paſſions im-

prov'd and refin'd upon in Courts of Princes more than any where else, and why are their Repasts, their Recreations, and whole manner of Living always such as are approv'd of, coveted, and imitated by the most sensual People of that same Country? If despising all visible Decorations they were only in Love with the Embellishments of the Mind, why should they borrow so many of the Implements, and make use of the most dazling Toys of our Luxurious? Why should a Lord Treasurer, or a Bishop, or even the Grand Signior, or the Pope of *Rome*, to be good and virtuous, and endeavour the Conquest of his Passions, have occasion for greater Revenues, richer Furniture, or a more numerous Attendance, as to Personal Service, than a private Man? What Virtue is it the Exercise of which requires so much Pomp and Superfluity, as are to be seen by all Men in Power? A Man has as much opportunity to practise Temperance, that has but one Dish at a Meal, as he that is constantly served with three Courses and a dozen Dishes in each: One may exercise as much Patience, and be as full of Self-denial on a few Flocks, without Curtains or Tester, as in a Velvet Bed that is Sixteen Foot high. The Virtuous Possessions of the Mind are neither Charge nor Burden: A Man may bear Misfortunes with Fortitude in a Garret, forgive Injuries a-foot, and be Chaste, tho' he has not a Shirt to his Back; and therefore I shall never believe but that an indifferent Skuller, if he was entrusted with it, might carry all the Learning and Religion that one Man can contain, as well as a Barge with Six Oars, especially if it was but to cross from *London* to *Westminster*; or that Humility is so ponderous a Virtue, that it requires six Horses to draw it.

To say, that Men not being so easily govern'd by their Equals as by their Superiors, it is necessary that to keep the multitude in awe, *those who are over us should* excel others in outward Appearance,

and consequently that all in high Stations should have Badges of Honour, and Ensigns of Power to be distinguish'd from the Vulgar, is a frivolous Objection. This in the first Place can only be of use to poor Princes, and weak and precarious Governments, that being actually unable to maintain the publick Peace, are obliged with a Pageant Shew to make up what they want in real Power: So the Governor of *Batavia* in the *East-Indies* is forced to keep up a Grandeur, and live in a Magnificence above his Quality, to strike a Terror in the Natives of *Java*, who, if they had Skill and Conduct, are strong enough to destroy ten times the number of their Masters; but great Princes and States that keep large Fleets at Sea and numerous Armies in the Field, have no occasion for such Stratagems; for what makes 'em formidable Abroad, will never fail to be their Security at Home. Secondly, what must protect the Lives and Wealth of People from the Attempts of wicked Men in all Societies, is the Severity of the Laws, and diligent Administration of impartial Justice. Theft, Housebreaking and Murther are not to be prevented by the Scarlet Gowns of the Aldermen, the Gold Chains of the Sheriffs, the fine Trappings of their Horses, or any gaudy Shew whatever. Those pageant Ornaments are beneficial another way; they are eloquent Lectures to Prentices, and the use of them is to animate, not to deter; but Men of abandon'd Principles must be aw'd by rugged Officers, strong Prisons, watchful Jaylors, the Hangman and the Gallows. If *London* was to be one Week destitute of Constables and Watchmen to guard the Streets a Nights, half the Bankers would be ruin'd one time, and if my Lord Mayor had nothing to defend him self but his great two-handed Sword, and the Cap of Maintenance, and his gilded Mace, he would soon be strip'd in the very Streets of the rest of his Finery in his stately Coach.

But let us grant that the Eyes of the Mo
are to be dazled with a gawdy outside; if V
was the chief delight of Great Men, why fl
their Extravagance be extended to Things n
derstood by the Mob, and wholly removed
publick View, I mean their private Diverſion
Pomp and Luxury of the Dining-Room an
Bed-Chamber, and the Curioſities of the Cl
Few of the Vulgar know that there is Wine
Guinea the Bottle, that Birds no bigger than l
are often ſold for half a Guinea a-piece, or t
ſingle Picture may be worth ſeveral thouſand Po
Beſides, is it to be imagin'd, that unleſs it w
pleaſe their own Appetites Men ſhould put t
ſelves to ſuch vaſt Expences for a Political S
and be ſo ſollicitous to gain the Eſteem of
whom they ſo much deſpiſe in every thing
If we allow that the Splendor and all the Eleg
of a Court are inſipid, and only tireſome to
Prince himſelf, and are altogether made uſe
preſerve Royal Majeſty from Contempt, ca
ſay the ſame of half a dozen illegitimate Chil
moſt of them the Offspring of Adultery b
ſame Majeſty, got, educated, and made Prin
the Expence of the Nation? Therefore it is
dent, that this awing of the Multitude by a d
guiſh'd manner of living, is only a Cloak and
tence, under which Great Men would ſhelter
Vanity, and indulge every Appetite about
without Reproach.

A Burgomaſter of *Amſterdam* in his plain,
Suit, follow'd perhaps by one Footman, is fa
much reſpected and better obey'd than a
Mayor of *London* with all his ſplendid Equi
and great Train of Attendance. Where the
real Power it is ridiculous to think that any
perance or Auſterity of Life ſhould ever
the Perſon in whom that Power is lodg'd
tible in his Office, from an Emperor to t

of a Pariſh. *Cato* in his Government of *Spain*, in which he acquitted himſelf with ſo much Glory, had only three Servants to attend him; do we hear that any of his Orders were ever ſlighted for this, notwithſtanding that he lov'd his Bottle? And when that Great Man march'd on Foot thro' the ſcorching Sands of *Libya*, and parch'd up with Thirſt, refus'd to touch the Water that was brought him, before all his Soldiers had drank, do we ever read that this Heroick Forbearance weaken'd his Authority, or leſſen'd him in the Eſteem of his Army? But what need we go ſo far off? There has not theſe many Ages been a Prince leſs inclin'd to Pomp and Luxury than the ‡ preſent King of *Sweden*, who enamour'd with the Title of *Hero*, has not only ſacrific'd the Lives of his Subjects, and Welfare of his Dominions, but (what is more uncommon in Sovereigns) his own Eaſe, and all the Comforts of Life, to an implacable Spirit of Revenge; yet he is obey'd to the Ruin of his People, in obſtinately maintaining a War that has almoſt utterly deſtroy'd his Kingdom.

‡ *This was wrote in* 1714.

Thus I have prov'd, that the real Pleaſures of all Men in Nature are worldly and ſenſual, if we judge from their Practice; I ſay all Men *in Nature*, becauſe Devout Chriſtians, who alone are to be excepted here, being regenerated, and preternaturally aſſiſted by the Divine Grace, cannot be ſaid to be in Nature. How ſtrange it is, that they ſhould all ſo unanimouſly deny it! Aſk not only the Divines and Moraliſts of every Nation, but likewiſe all that are rich and powerful, about real Pleaſure, and they'll tell you, with the *Stoicks*, that there can be no true Felicity in Things Mundane and Corruptible: but then look upon their Lives, and you will find they take delight in no other. What muſt we do in this Dilemma? Shall we be uncharitable, as judging from Mens Actions to

ſay, That all the World prevaricates, and tha
is not their Opinion, let them talk what they
Or ſhall we be ſo ſilly, as relying on what the
to think them ſincere in their Sentiments, a
nor believe our own Eyes? or ſhall we rathe
deavour to believe our ſelves and them too
ſay with *Montagne*, that they imagine, and are
perſwaded, that they believe what yet they d
believe? Theſe are his Words; *Some impoſe
World, and would be thought to believe what they
don't; but much the greater number impoſe upon them
not conſidering nor thoroughly apprehending what it is
lieve.* But this is making all Mankind either
or Impoſtors, which to avoid, there is nothin
is, but to ſay what Mr. *Bayle* has endeavou
prove at large in his Reflections on Comets;
Man is ſo unaccountable a Creature as to act
commonly againſt his Principle; and this is
from being injurious, that it is a Compliment t
man Nature, for we muſt ſay either this or w

This Contradiction in the Frame of Man
Reaſon that the Theory of Virtue is ſo we
derſtood, and the Practice of it ſo rarely to b
with. If you aſk me where to look for thoſe
tiful ſhining Qualities of Prime Miniſters, an
great Favourites of Princes that are ſo finely
ed in Dedications, Addreſſes, Epitaphs, Fu
Sermons and Inſcriptions, I anſwer *There*, a
where elſe. Where would you look for the I
lency of a Statue, but in that part which yo
of it? 'Tis the poliſh'd Outſide only that h
Skill and Labour of the Sculptor to boaſt of;
out of ſight is untouch'd. Would you brea
Head or cut open the Breaſt to look for the I
or the Heart, you'd only ſhew your Ignorance
deſtroy the Workmanſhip. This has often
me compare the Virtues of Great Men to your
China Jars; they make a fine Shew, and are
mental to a Chimney; one would by the

appear in, and the Value that is set upon 'em, think they might be very useful, but look into a thousand of them, and you'll find nothing in them but Dust and Cobwebs.

(P.) ——— ——— *The very Poor*
Liv'd better than the Rich before.

Page 61. Line 29.

IF we trace the most flourishing Nations in their Origin, we shall find that in the remote Beginnings of every Society, the richest and most considerable Men among them were a great while destitute of a great many Comforts of Life that are now enjoy'd by the meanest and most humble Wretches: So that many things which were once look'd upon as the Invention of Luxury, are now allow'd even to those that are so miserably poor as to become the Objects of publick Charity, nay confess'd so necessary, that we think no Human Creature ought to want them.

In the first Ages, Man, without doubt, fed on the Fruits of the Earth, without any previous Preparation, and repos'd himself naked like other Animals on the Lap of their common Parent: Whatever has contributed since to make Life more comfortable, as it must have been the Result of Thought, Experience, and some Labour, so it more or less deserves the Name of Luxury, the more or less trouble it required, and deviated from the primitive Simplicity. Our Admiration is extended no further than to what is new to us, and we all overlook the Excellency of Things we are us'd to, be they never so curious. A Man would be laugh'd at that should discover Luxury in the plain Dress of your Creature that walks along in a thick

Pariſh Gown and a courſe Shirt underneath it yet what a number of People, how many diff Trades, and what a variety of Skill and Tools be employed to have the moſt ordinary *Ro* Cloth? What depth of Thought and Inge what Toil and Labour, and what length of muſt it have coſt, before Man could learn ſt Seed to raiſe and prepare ſo uſeful a Prod Linnen?

Muſt that Society not be vainly curious, a whom this admirable Commodity, after it is ſhall not be thought fit to be uſed even b pooreſt of all, before it is brought to a p whiteneſs, which is not to be procur'd but b Aſſiſtance of all the Elements joyn'd to a wo Induſtry and Patience? I have not done yet: we reflect not only on the Coſt laid out upo Luxurious Invention, but likewiſe on the little the Whiteneſs of it continues, in which part Beauty conſiſts, that every ſix or ſeven Days at eſt it wants cleaning, and whilſt it laſts is a con Charge to the Wearer; can we, I ſay, reflect this, and not think it an extravagant Piece of ty, that even thoſe who receive Alms of th riſh, ſhould not only have whole Garments of this operoſe Manufacture, but likewiſe t ſoon as they are ſoil'd, to reſtore them to priſtine Purity, they ſhould make uſe of one moſt Judicious as well as difficult Compo that Chymiſtry can boaſt of; with which, dif in Water by the help of Fire, the moſt dete and yet innocent *Lixivium* is prepar'd that H Induſtry has hitherto been able to invent?

It is certain, Time was that the Things I of would have bore thoſe lofty Expreſſions in which every Body would have reaſon'd aft ſame manner; but the Age we live in woul a Man Fool who ſhould talk of Extravagans Nicety, if he ſaw a poor Woman, after h

wore her Crown Cloth Smock a whole Week, waſh it with a bit of ſtinking Soap of a Groat a Pound.

The Arts of Brewing, and making Bread, have by ſlow degrees been brought to the Perfection they now are in; but to have invented them at once, and *a priori*, would have required more Knowledge and a deeper Inſight into the Nature of Fermentation, than the greateſt Philoſopher has hitherto been endowed with; yet the Fruits of both are now enjoy'd by the meaneſt of our Species, and a ſtarving Wretch knows not how to make a more humble, or a more modeſt Petition, than by aſking for a Bit of Bread, or a Draught of Small Beer.

Man has learn'd by Experience, that nothing was ſofter than the ſmall Plumes and Down of Birds, and found that heap'd together they would by their Elaſticity gently reſiſt any incumbent weight, and heave up again of themſelves as ſoon as the Preſſure is over. To make uſe of them to ſleep upon was, no doubt, firſt invented to compliment the Vanity as well as Eaſe of the Wealthy and Potent; but they are long ſince become ſo common, that almoſt every Body lies upon Featherbeds, and to ſubſtitute Flocks in the room of them is counted a miſerable ſhift of the moſt Neceſſitous. What a vaſt height muſt Luxury have been arriv'd to before it cou'd be reckon'd a Hardſhip to repoſe upon the ſoft Wool of Animals!

From Caves, Huts, Hovels, Tents and Barracks, with which Mankind took up at firſt, we are come to warm and well-wrought Houſes, and the meaneſt Habitations to be ſeen in Cities, are regular Buildings contriv'd by Perſons ſkill'd in Proportions and Architecture. If the Ancient *Britons* and *Gauls* ſhould come out of their Graves, with what Amazement wou'd they gaze on the mighty Structures every where rais'd for the Poor! Should they behold the Magnificence of a *Chelſea-College*, a *Greenwich Hoſpital*, or what ſurpaſſes all them, a *Des In-*

ourſelves at *Paris*, and ſee the Care, the Plenty, the Superfluities and Pomp which People that have no Poſſeſſions at all are treated with in thoſe ſtately Palaces, thoſe who were once the greateſt and richeſt of the Land would have Reaſon to envy the moſt reduced of our Species now.

Another piece of Luxury the Poor enjoy, that is not look'd upon as ſuch, and which there is no doubt but the Wealthieſt in a Golden Age would abſtain from, is their making uſe of the Fleſh of Animals to eat. In what concerns the Faſhions and Manners of the Ages Men live in they never examine into the real Worth or Merit of the Cauſe, and generally judge of Things not as their Reaſon, but Cuſtom direct them. Time was when the Funeral Rites in the diſpoſing of the Dead were perform'd by Fire, and the Cadavers of the greateſt Emperors were burnt to Aſhes. Then burying the Corpſe in the Ground was a Funeral for Slaves, or made a Puniſhment for the worſt of Malefactors. Now nothing is decent or honourable but interring, and burning the Body is reſerv'd for Crimes of the blackeſt dye. At ſome times we look upon Tears with Horror, at other times we can beheld Enormities without Concern. If we ſee a Man walk with his Hat on in a Church, though out of Service time, it ſhocks us, but if on a *Sunday* Night we meet half a dozen Fellows Drunk in the Street, the Sight makes little or no Impreſſion upon us. If a Woman at a Merry-making dreſſes in Man's Cloaths, it is reckon'd a Frolick amongſt Friends, and he that finds too much Fault with it is counted Cenſorious: Upon the Stage it is done without Reproach, and the moſt Virtuous Ladies will diſpenſe with it in an Actreſs, tho every Body has a full view of her Legs and Thighs; but if the ſame Woman, as ſoon as ſhe has Petticoats on again, ſhould ſhow her Leg to a Man as high as her Knee, it would be a very immodeſt Action, and *Nobody will* call her impudent for it.

I have often thought, if it was not for this Tyranny which Custom usurps over us, that Men of any tolerable Good-nature could never be reconcil'd to the killing of so many Animals for their daily Food, as long as the bountiful Earth so plentifully provides them with varieties of vegetable Dainties. I know that Reason excites our Compassion but faintly, and therefore I would not wonder how Men should so little commiserate such imperfect Creatures as Cray-fish, Oysters, Cockles, and indeed all Fish in general: As they are mute, and their inward Formation, as well as outward Figure, vastly different from ours, they express themselves unintelligibly to us, and therefore 'tis not strange that their Grief should not affect our Understanding, which it cannot reach; for nothing stirs us to Pity so effectually, as when the Symptoms of Misery strike immediately upon our Senses, and I have seen People mov'd at the Noise a live Lobster makes upon the Spit, that could have kill'd half a dozen Fowls with Pleasure. But in such perfect Animals as Sheep and Oxen, in whom the Heart, the Brain and Nerves differ so little from ours, and in whom the Separation of the Spirits from the Blood, the Organs of Sense, and consequently Feeling it self are the same as they are in human Creatures, I can't imagine how a Man not hardned in Blood and Massacre, is able to see a violent Death, and the Pangs of it, without Concern.

In answer to this, most People will think it sufficient to say, that all Things being allow'd to be made for the Service of Man, there can be no Cruelty in putting Creatures to the use they were design'd for; but I have heard Men make this Reply, whilst their Nature within them has reproach'd them with the Falshood of the Assertion. There is all the Multitude not one Man in ten but what [illegible], of [illegible] brought up in a Slaughter-

house;

houſe) that of all Trades he could never have a *Butcher*; and I queſtion whether ever any ſo much as killed a Chicken without Reluc the firſt time. Some People are not to be per ed to taſte of any Creatures they have daily and been acquainted with, whilſt they were others extend their Scruple no further than t own Poultry, and refuſe to eat what they fe took care of themſelves; yet all of them will heartily and without Remorſe on Beef, M and Fowls when they are bought in the M In this Behaviour, methinks, there appears thing like a conſciouſneſs of Guilt, it look they endeavour'd to ſave themſelves from th putation of a Crime (which they know ſticks where) by removing the cauſe of it as far a can from themſelves; and I can diſcover in it ſtrong remains of Primitive Pity and Inno which all the Arbitrary Power of Cuſtom, a violence of Luxury, have not yet been a conquer.

What I build upon I ſhall be told is a Foll Wiſe Men are not guilty of: I own it; but it proceeds from a real Paſſion inherent in o ture, it is ſufficient to demonſtrate that we ar with a Repugnancy to the killing, and conſe ly the eating of Animals; for it is impoſſibl a natural Appetite ſhould ever prompt us t or deſire others to do, what we have an av to, be it as fooliſh as it will.

Every body knows, that Surgeons in the C dangerous Wounds and Fractures, the extirp of Limbs, and other dreadful Operations, a ten compell'd to put their Patients to extr nary Torments, and that the more deſpera calamitous Caſes occur to them, the more th eries and bodily Sufferings of others muſt b familiar to them; for this Reaſon our *Engli* out of a moſt affectionate Regard to the *E*

the Subject, allows them not to be of any Jury upon Life and Death, as ſuppoſing that their Practice it ſelf is ſufficient to harden and extinguiſh in them that Tenderneſs, without which no Man is capable of ſetting a true value upon the Lives of his Fellow-creatures. Now if we ought to have no Concern for what we do to Brute Beaſts, and there was not imagin'd to be any cruelty in killing them, why ſhould of all Callings *Butchers*, and only they jointly with *Surgeons*, be excluded from being Jury-men by the ſame Law?

I ſhall urge nothing of what *Pythagoras* and many other Wiſe Men have ſaid concerning this Barbarity of eating Fleſh; I have gone too much out of my way already, and ſhall therefore beg the Reader, if he would have any more of this, to run over the following Fable, or elſe, if he be tired, to let it alone, with an aſſurance that in doing of either he ſhall equally oblige me.

A *Roman* Merchant in one of the *Carthaginian* Wars was caſt away upon the Coaſt of *Africk*: Himſelf and his Slave with great difficulty got ſafe aſhore; but going in queſt of Relief, were met by a Lyon of a mighty ſize. It happened to be one of the Breed that rang'd in *Æſop*'s Days, and one that could not only ſpeak ſever Languages, but ſeem'd moreover very well acquainted with Human Affairs. The Slave got upon a Tree, but his Maſter not thinking himſelf ſafe there, and having heard much of the generoſity of Lyons, fell down proſtrate before him, with all the ſigns of Fear and Submiſſion. The Lyon, who had lately fill'd his Belly, bids him riſe, and for a while lay by his Paws, aſſuring him withal, that he ſhould not be [illegible] if he could give him any tolerable Rea[ſon] why he ſhould not be devoured. The Mer[chant] obeyed; and having now received ſome glim[mering] hopes of ſafety, gave a diſmal Account of [the] Misfortune he had ſuffer'd, and endeavou[red]

from thence to raise the Lyon's Pity, pleaded his Cause with abundance of good Rhetorick; but observing by the Countenance of the Beast that Flattery and fine Words made very little Impression, he betook himself to Arguments of greater Solidity, and reasoning from the Excellency of Man's Nature and Abilities, remonstrated how improbable it was that the Gods should not have designed him for a better use than to be eat by Savage Beasts. Upon this the Lyon became more attentive, and vouchsafed now and then a Reply, till at last the following Dialogue ensued between them.

Oh Vain and Covetous Animal, *Said the Lyon*, whose Pride and Avarice can make him leave his Native Soil, where his Natural Wants might be plentifully supply'd, and try rough Seas and dangerous Mountains to find out Superfluities, why should you esteem your Species above ours? And if the Gods have given you a Superiority over all Creatures, then why beg you of an Inferior? *Superiority* (answer'd the Merchant) *consists not in bodily force but strength of Understanding; the Gods have endued us with a Rational Soul, which, tho' invisible, is much the better part of us.* I desire to touch nothing of you but what is good to eat; but why do you value your self so much upon that part which is invisible? *Because it is Immortal, and shall meet with Rewards after Death for the Actions of this Life, and Just shall enjoy eternal Bliss and Tranquility with Heroes and Demi-Gods in the Elysian Fields.* What have you led? *I have honour'd the Gods, and [illegible] be beneficial to Man.* Then why do you fear [illegible] you think the Gods as just as you have been? *A Wife and five small Children that must come to [illegible] they lose me.* I have two Whelps that are [illegible] enough to shift for themselves, that are [illegible] now, and must actually be starv'd if I can [illegible] nothing for them: Your Children will be [illegible] for one way or other; at least as well when [illegible] eat you, as if you had been drown'd.

as to the Excellency of either Species, the value of things among you has ever encreas'd with the scarcity of them; and to a Million of Men there is hardly one Lyon; besides that, in the great Veneration Man pretends to have for his Kind, there is little Sincerity farther than it concerns the share which every ones Pride has in it for himself; 'tis a Folly to boast of the Tenderness shewn and Assistance given to your young ones, for the excessive and lasting trouble bestow'd in the Education of 'em: Man being born the most necessitous and most helpless Animal, this is only an Instinct of Nature, which in all Creatures has ever proportion'd the care of the Parents to the Wants and Imbecilities of the Off-spring. But if a Man had a real value for his Kind, how is it possible that of ten Ten Thousand of them, and sometimes Ten Times as many, should be destroy'd in few Hours for the Caprice of Two? All degrees of Men despise those that are inferior to them, and if you could enter into the Hearts of Kings and Princes, you would hardly find any but what have less Value for the greatest part of the Multitudes they rule over, than those have for the Cattle that belong to them. Why should so many pretend to derive their Race, tho' but spuriously, from the immortal Gods; why should all of them suffer others to kneel down before them, and more or less take delight in having Divine Honours pay'd them, but to insinuate that themselves are of a more exalted Nature, and a Species superior to that of their Subjects?

Savage I am, but no Creature can be call'd cruel who acts either by Malice or Insensibility entirely his natural Pity: The Lyon was born with Compassion; we follow the Instinct of our Nature; the Gods have appointed us to live upon the Blood and Spoil of other Animals, and as long as we can meet with dead ones, we never hunt after

the Living. 'Tis only Man, miſchievous Man, that can make Death a ſport. Nature taught your Stomach to crave nothing but Vegetables; but your violent fondneſs to change, and greater eagerneſs after Novelties, have prompted you to the Deſtruction of Animals without Juſtice or Neceſſity, perverted your Nature and warp'd your Appetites which way ſoever your Pride or Luxury have call'd them. The Lyon has a ferment within him that conſumes the toughest Skin and hardeſt Bones as well as the Fleſh of all Animals without exception: Your ſqueamiſh Stomach, in which the Digeſtive Heat is weak and inconſiderable, won't ſo much as admit of the moſt tender Parts of them, unleſs above half the Concoction has been perform'd by artificial Fire before-hand; and yet what Animal have you ſpared to ſatisfy the Caprices of a languid Appetite? Languid I ſay; for what is Man's Hunger if compar'd to the Lyons? Yours, when it is at the worſt, makes you Faint, mine makes me Mad: Oft have I tried with Roots and Herbs to allay the violence of it, but in vain; nothing but large quantities of Fleſh can any ways appeaſe it.

Yet the fierceneſs of our Hunger notwithſtanding, Lyons have often requited Benefits received; but ungrateful and perfidious Man feeds on the Sheep that cloaths him, and ſpares not her Innocent young ones, whom he has taken into his care and cuſtody. If you tell me the Gods made Man Maſter over all other Creatures, what Tyranny was it then to deſtroy them out of wantonneſs? No, fickle timorous Animal, the Gods have made you for Society, and deſign'd that Millions of you, when well joyn'd together, ſhould compoſe that ſtrong *Leviathan*. A ſingle Lyon bears ſome ſhare in the Creation, but what is ſingle Man? A ſmall and inconſiderable part, a trifling Atom of the great Breaſt. What Nature deſigns ſhe executes, and 'tis not ſafe to judge of what ſhe purpoſes

m the effects she shews: If she had intended it Man, as Man from a superiority of Species, uld lord it over all other Animals, the Tiger, , the Whale and Eagle, would have obey'd his ice.

But if your Wit and Understanding exceeds ours, ght not the Lyon in deference to that Superio- y to follow the Maxims of Men, with whom no- ng is more sacred than that the Reason of the ongest is ever the most prevalent? Whole Mul- ides of you have conspir'd and compass'd the struction of one, after they had own'd the Gods d made him their Superior; and one has often n'd and cut off whole Multitudes, whom by the ne Gods he had sworn to defend and maintain. m never acknowledg'd Superiority without Pow- and why should I? The Excellence I boast of risible, all Animals tremble at the sight of the on, not out of Panick Fear. The Gods have en me Swiftness to overtake, and Strength to quer whatever comes near me. Where is there reature that has his Teeth and Claws like mine; hold the thickness of these massy Jaw-bones; nsider the width of them, and feel the firmness this brawny Neck. The nimblest Deer, the dest Boar, the stoutest Horse, and strongest Bull my Prey where-ever I meet them. Thus spoke Lyon, and the Merchant fainted away.

The Lyon, in my Opinion, has stretch'd the int too far; yet when to soften the Flesh of Male imals, we have by Castration prevented the ness their Tendons and every Fibre would come to without it, I confess I think it ought move a Human Creature when he reflects upon cruel Care with which they are fatned for De- ction. When a large and gentle Bullock, after ring resisted a ten times greater force of Blows, would have kill'd his Murderer, falls stun'd and his arm'd Head is fasten'd to the Ground

with Circles; as soon as the wide Wound is made, and the Jugulars are cut asunder, what Mortal can without Compassion hear the painful Bellowings interrupted by his Blood, the bitter Sighs that speak the sharpness of his Anguish, and the dead sounding Groans with loud anxiety fetch'd from the bottom of his strong and palpitating Heart. Look on the trembling and violent Convulsions of his Limbs; see, whilst the rocking Gore streams from him, his Eyes become dim and languid, and beheld his Struglings, Gasps and last Efforts for Life, the certain Signs of his approaching Fate. When a Creature has given such convincing and undeniable Proofs of the Terrors upon him, and the Pains and Agonies he feels, is there a Fellow of *Descartes*'s so inur'd to Blood, as not to refuse, by his Commiseration, the Philosophy of that vain Reasoner?

(Q) ——— ——— *For frugality*
They now liv'd on their Salary.

Page 9. Line 20.

WHEN People have small comings in, and have honest withal, it is then that the generality of them begin to be frugal, and not before. Frugality in *Ethicks* is called that Virtue from the Principle of which Men abstain from Superfluities, and despising the operose Contrivances of Art to procure either Ease or Pleasure, content themselves with the natural Simplicity of things, and are moderately temperate in the Enjoyment of them without any Tincture of Covetousness. Frugality unlimited, is perhaps scarcer than many may imagine; but what is generally understood by this Quality more often to be met with, and consider'd

a Man

Medium between Profuseness and Avarice, rather
ening to the latter. As this prudent Oeconomy,
hich some People call *Saving*, is in private Fami-
es the most certain Method to encrease an Estate.
o some imagine that whether a Country be bar-
en or fruitful, the same Method, if generally pur-
ied (which they think practicable) will have the
me effect upon a whole Nation, and that, for
xample, the *English* might be much richer than
ey are, if they would be as frugal as some of their
eighbours. This, I think, is an Error, which to
rove I shall first refer the Reader to what has
een said upon this head in Remark (*L.*) and then
o on thus.

Experience teaches us first, that as People differ
their Views and Perceptions of Things, so they
ary in their Inclinations; one Man is given to Co-
etousness, another to Prodigality, and a third is
nly *Saving*. Secondly, that Men are never, or at
east very seldom, reclaimed from their darling
ffections, either by Reason or Precept, and that if
ny thing ever draws 'em from what they are na-
rally propense to, it must be a change in their
ircumstances or their Fortunes. If we reflect up-
n these Observations, we shall find that to render
he generality of a Nation lavish, the Product of
he Country must be considerable in proportion to
he Inhabitants, and what they are profuse of cheap;
hat on the contrary, to make a Nation generally
rugal, the Necessaries of Life must be scarce, and
onsequently dear; and that therefore let the best
olitician do what he can, the Profuseness or Fru-
ality of a People in general, must always depend
pon, and will in spight of his Teeth, be ever pro-
ortion'd to the Fruitfulness and Product of the
ountry, the number of Inhabitants, and the Taxes
ey are to bear. If any body would refute what I
ave said, let them only prove from History, that
ere ever was in any Country a National Fruga-
y *without* a National Necessity.

Let

Let us examine then what things are re
to aggrandize and enrich a Nation. The fi
firable Bleſſings for any Society of Men are
tile Soil and a happy Climate, a mild Govern
and more Land than People. Theſe Thin
render Man eaſy, loving, honeſt and ſincer
this Condition they may be as Virtuous a
can, without the leaſt Injury to the Publicl
conſequently as happy as they pleaſe them
But they ſhall have no Arts or Sciences, or be
longer than their Neighbours will let them
muſt be poor, ignorant, and almoſt wholly
tute of what we call the Comforts of Life, a
the Cardinal Virtues together won't ſo m
procure a tolerable Coat or a Porridge-Pot
'em: For in this State of ſlothful Eaſe and
Innocence, as you need not fear great Vices,
muſt not expect any conſiderable Virtues.
never exerts himſelf but when he is rouz'd
Deſires: Whilſt they lie dormant, and there
thing to raiſe them, his Excellence and A
will be for ever undiſcover'd, and the lumpiſ
chine, without the Influence of his Paſſions,
be juſtly compar'd to a huge Wind-mill wit
breath of Air.

Would you render a Society of Men ſtron
powerful. you muſt touch their Paſſions. I
the Land, tho' there be never ſo much to
and their Poſſeſſions will make them Cove
Rouze them, tho' but in Jeſt, from their Id
with Praiſes, and Pride will ſet them to wo
earneſt: Teach them Trades and Handicraft
you'll bring Envy and Emulation among t
To encreaſe their Numbers, ſet up a varie
Manufactures, and leave no Ground uncultiv
Let Property be inviolably ſecured, and Pri
equal to all Men; ſuffer no body to act but
is lawful, and every body to think what he p
for a Country where every body may be

tained that will be employ'd, and the other Maxims are obſerv'd, muſt always be throng'd and can never want People, as long as there is any in the World. Would you have them Bold and Warlike, turn to Military Diſcipline, make good uſe of their Fear, and flatter their Vanity with Art and Aſſiduity: But would you moreover render them an opulent, knowing and polite Nation, teach 'em Commerce with Foreign Countries, and if poſſible get into the Sea, which to compaſs ſpare no Labour nor Induſtry, and let no difficulty deter you from it: Then promote Navigation, cheriſh the Merchant, and encourage Trade in every Branch of it; this will bring Riches, and where they are, Arts and Sciences will ſoon follow, and by the help of what I have named and good Management, it is that Politicians can make a People potent, renown'd and flouriſhing.

But would you have a frugal and honeſt Society, the beſt Policy is to preſerve Men in their Native Simplicity, ſtrive not to encreaſe their Numbers; let them never be acquainted with Strangers or Superfluities, but remove and keep from them every thing that might raiſe their Deſires, or improve their Underſtanding.

Great Wealth and Foreign Treaſure will ever ſcorn to come among Men, unleſs you'll admit their inſeparable Companions, Avarice and Luxury: Where Trade is conſiderable Fraud will intrude. To be at once well-bred and ſincere, is no leſs than a Contradiction; and therefore whilſt Man advances in Knowledge, and his Manners are poliſh'd, we muſt expect to ſee at the ſame time his Deſires enlarg'd, his Appetites refin'd, and his Vices encreas'd.

The *Dutch* may aſcribe their preſent Grandeur to the Virtue and Frugality of their Anceſtors as they pleaſe; but what made that contemptible ſpot of Ground ſo conſiderable among the princi-

pal

pal Powers of *Europe*, has been their Political
dom in postponing every thing to Mercha
and Navigation, the unlimited Liberty of C
ence that is enjoy'd among them, and the ur
ried Application with which they have a
made use of the most effectual means to enco
and increase Trade in general.

They never were noted for Frugality b
Philip II. of *Spain* began to rage over them wit
un-heard of Tyranny. Their Laws were tra
upon, their Rights and large Immunities
from them, and their Constitution torn to p
Several of their Chief Nobles were condemn'
executed without legal Form of Process.
plaints and Remonstrances were punish'd
verely as Resistance, and those that escaped
massacred, were plundered by ravenous Sol
As this was intolerable to a People that had a
been used to the mildest of Governments, an
joy'd greater Privileges than any of the N
bouring Nations, so they chose rather to d
Arms than perish by cruel Executioners.
consider the Strength *Spain* had then, and th
Circumstances those Distress'd States were in
never was heard of a more unequal Strife
such was their Fortitude and Resolution, tha
seven of those Provinces uniting themselves
ther, maintain'd against the greatest and be
sciplin'd Nation in *Europe*, the most tedious
bloody War, that is to be met with in ancie
modern History.

Rather than to become a Victim to the S
Fury, they were contented to live upon a
part of their Revenues, and lay out far the g
est part of their Income in defending them
against their merciless Enemies. These Hard
and Calamities of a War within their Bowels
put them upon that extraordinary Frugality
the Continuance under the same Difficulti

e Fourscore Years, could not but render it
omary and Habitual to them. But all their
of Saving, and Penurious way of Living, could
r have enabled them to make Head against so
nt an Enemy, if their Industry in promoting
r Fishery and Navigation in general, had not
'd to supply the Natural Wants and Disadvan-
s they labour'd under.

he Country is so small and so populous, that
e is not Land enough, (though hardly an Inch
is unimprov'd) to feed the Tenth Part of the
bitants. *Holland* itself is full of large Rivers,
lies lower than the Sea, which would run over
ery Tide, and wash it away in one Winter, if
ere not kept out by vast Banks and huge Walls:
Repairs of those, as well as their Sluices,
s, Mills, and other Necessaries they are forc'd
make use of to keep themselves from being
un'd, are a greater Expence to them one Year
another, than could be rais'd by a general
d Tax of Four Shillings in the Pound, if to be
rcted from the neat Produce of the Landlord's
ence.

it a wonder that People under such Circum-
ces, and loaden with greater Taxes besides
s any other Nation, should be oblig'd to be
ng? But why must they be a Pattern to others,
besides that they are more happily situated,
much richer within themselves, and have, to
ft me number of People, above ten times the
ent of Ground? The *Dutch* and we often buy
sell at the same Markets, and so far our Views
be said to be the same: Otherwise the Inte-
and Political Reasons of the two Nations as
ll private Oeconomy of either, are very diffe-
; It is their Interest to be frugal and spend lit-
because they must have every thing from a-
d, except Butter, Cheese and Fish, and there-
of them, especially the latter, they consume

three

three times the Quantity, which the ſame numbe
of People do here. It is our Intereſt to eat plent
of Beef and Mutton to maintain the Farmer, an
further improve our Land, of which we have e
nough to feed our ſelves, and as many more, if
was better cultivated. The *Dutch* perhaps hav
more Shipping, and more ready Money than w
but then thoſe are only to be conſidered as th
Tools they work with. So a Carrier may hav
more Horſes than a Man of ten times his worth
and a Banker that has not above fifteen or ſixtee
Hundred Pounds in the World, may have generall
more ready Caſh by him than a Gentleman of tw
Thouſand a Year. He that keeps three or fou
Stage-Coaches to get his Bread, is to a Gentlema
that keeps a Coach for his Pleaſure, what the *Dut*
are in compariſon to us; having nothing of the
own but Fiſh, they are Carriers and Freighters
the reſt of the World, whilſt the Baſis of our Trad
chiefly depends upon our own Product.

Another Inſtance, that what makes the Bulk
the People ſaving, are heavy Taxes, ſcarcity
Land, and ſuch Things that occaſion a Dearth
Proviſions, may be given from what is obſerva
among the *Dutch* themſelves. In the Province
Holland there is a vaſt Trade, and an unconceivab
Treaſure of Money. The Land is almoſt as ri
as Dung itſelf, and (as I have ſaid once alread
not an Inch of it unimprov'd. In *Gelderland* an
Overyſſel there's hardly any Trade, and very lit
Money: The Soil is very indifferent, and abun
dance of Ground lies waſte. Then what is the Re
ſon that the ſame *Dutch* in the two latter Pro
ces, tho' Poorer than the firſt, are yet leſs ſtin
and more hoſpitable? Nothing but that their Ta
in moſt Things are leſs Extravagant, and in pr
portion to the Number of People, that they ha
a great deal more Ground. What they ſave
Holland, they ſave out of their Bellies; 'tis Eat
D

ables and Fewel that their heavieſt Taxes
ion, but they wear better Cloaths, and have
Furniture, than you'll find in the other Pro-

oſe that are frugal by Principle, are ſo in e-
Thing, but in *Holland* the People are only
g in ſuch Things as are daily wanted, and
onſumed; in what is laſting they are quite
wiſe: In Pictures and Marble they are pro-
in their Buildings and Gardens they are ex-
gant to Folly. In other Countries you may
with ſtately Courts and Palaces of great Ex-
hat belong to Princes, which no body can ex-
a Commonwealth, where ſo much Equality
erv'd as there is in this; but in all *Europe* you
ind no private Buildings ſo ſumptuouſly Mag-
nt, as a great many of the Merchants and o-
Gentlemen's Houſes are in *Amſterdam*, and
other great Cities of that ſmall Province;
he generality of thoſe that build there, lay
greater Proportion of their Eſtates on the
s they dwell in than any People upon the

e Nation I ſpeak of was never in greater
hts, nor their Affairs in a more diſmal Poſ-
ſince they were a Republick, than in the
1671, and the beginning of 1672. What we
of their Oeconomy and Conſtitution with
ertainty has been chiefly owing to Sir *William*
, whoſe Obſervations upon their Manners
overnment, it is evident from ſeveral Paſ-
in his Memoirs, were made about that time.
Dutch indeed were then very frugal; but ſince
Days and that their Calamities have not been
ſſing, (tho' the common People, on whom
rincipal Burthen of all Exciſes and Impoſiti-
es, are perhaps much as they were) a great
ation has been made among the better ſort
ople in their Equipages, Entertainments, and
manner of living.

Thoſe who would have it that the Frugali
that Nation flows not ſo much from Neceſſit
a general Averſion to Vice and Luxury, will
us in mind of their publick Adminiſtration
Smalneſs of Sallaries, their Prudence in bargai
for and buying Stores and other Neceſſaries,
great Care they take not to be impoſed upo
thoſe that ſerve them, and their Severity ag
them that break their Contracts. But what
would aſcribe to the Virtue and Honeſty of M
ſters, is wholly due to their ſtrict Regulations,
cerning the management of the publick Trea
from which their admirable Form of Gaverm
will not ſuffer them to depart; and indeed
good Man may take another's Word, if they
gree, but a whole Nation ought never to tru
any Honeſty, but what is built upon Neceſſity
unhappy is the People, and their Conſtitution
be ever precarious, whoſe Welfare muſt de
upon the Virtues and Conſciences of Miniſters
Politicians.

The *Dutch* generally endeavour to promo
much Frugality among their Subjects as 'tis p
ble, not becauſe it is a Virtue, but becauſe it is
nerally ſpeaking, their Intereſt, as I have ſh
before; for as this latter changes, ſo they
their Maxims, as will be plain in the followin
ſtance.

As ſoon as their *Eaſt India* Ships come home
Company pays off the Men, and many of them
ceive the greateſt part of what they have been
ing in ſeven or eight, and ſome fifteen or ſix
Years time. Theſe poor Fellows are encou
to ſpend their Money with all Profuſeneſs imag
ble; and conſidering that moſt of them, when
ſet out at firſt, were Reprobates, that under
Tuition of a ſtrict Diſcipline, and a miſerable L
have been ſo long kept at hard Labour, wit
Money, in the midſt of Danger, it cannot be

o make them lavish as soon as they have

y squander away in Wine, Women and Ma-
s much as People of their Taste and Educa-
e well capable of, and are suffer'd (so they
stain from doing of Mischief) to revel and
ith greater Licentiousness than is customary
llow'd to others. You may in some Cities
em accompanied with three or four lewd Wo-
few of them sober, run roaring through the
s by broad Day-light with a Fidler before
r. And if the Money, to their thinking, goes
ſt enough these ways, they'll find out others,
metimes fling it among the Mob by handfuls.
Madness continues in most of them whilst they
ny thing left, which never lasts long, and for
Reason, by a Nick-name, they are called,
f six Weeks, that being generally the time by
the Company has other Ships ready to de-
where these infatuated Wretches (their Mo-
ing gone) are forc'd to enter themselves again,
ay have leisure to repent their Folly.
his Stratagem there is a double Policy: First,
e Saylors that have been inured to the hot
tes and unwholesome Air and Dyet, should
gal, and stay in their own Country, the Com-
would be continually oblig'd to employ fresh
of which (besides that they are not so fit for
Business) hardly one in two ever lives in some
of the *East Indies*, which would often prove a
Charge as well as Disappointment to them.
econd is, that the large Sums so often distri-
among those Saylors, are by this means made
diately to circulate throughout the Country,
whence, by heavy Excises and other Impoſi-
the greatest part of it is soon drawn back in-
publick Treasure.
convince the Champions for National Pru-
by another Argument, that what they urge

is impracticable, we'll ſuppoſe that I am mi
in every thing which in *Remark* (*L*) I have
behalf of Luxury, and the Neceſſity of it to
tain Trade; after that let us examine what
neral Frugality, if it was by Art and Manag
to be forc'd upon People whether they have
ſion for it or not, would produce in ſuch a
as ours. We'll grant then that all the People i
Britain ſhall conſume but four Fifths of wha
do now, and ſo lay by one Fifth Part of th
come: I ſhall not ſpeak of what Influence thi
have upon almoſt every Trade, as well as th
mer, the Grazier and the Landlord, but favo
ſuppoſe (what is yet impoſſible) that the
Work ſhall be done, and conſequently the
Handicrafts be employ'd as there are now.
Conſequence would be, that unleſs Money
all at once fall prodigiouſly in Value, and
thing elſe, contrary to Reaſon, grow very de
the five Years end all the working People, a
pooreſt of Labourers, (for I won't meddle wi
of the reſt) would be worth in ready Caſh as
as they now ſpend in a whole Year; which,
by, would be more Money than ever the
had at once.

Let us now, overjoy'd with this Encreaſe of W
take a View of the Condition the working P
would be in, and reaſoning from Experience
what we daily obſerve of them, judge what
Behaviour would be in ſuch a Caſe. Every
knows that there is a vaſt number of Journe
Weavers, Taylors, Clothworkers, and twenty
Handicrafts; who, if by four Days Labo
Week they can maintain themſelves, will
be perſwaded to work the fifth; and that the
Thouſands of labouring Men of all ſorts, wh
tho' they can hardly ſubſiſt, put themſelves
Inconveniencies, diſoblige their Maſters, pinch
Bellies, and run in Debt, to make Holidays.

ı ſhew ſuch an extraordinary proclivity to Idle- and Pleaſure, what reaſon have we to think they would ever work, unleſs they were oblig'd : by immediate Neceſſity ? When we ſee an ficer that cannot be drove to his Work before *day*, becauſe the *Monday* Morning he has Two ſings left of his laſt Week's Pay; why ſhould we gine he would go to it at all, if he had fifteen wenty Pounds in his Pocket ?

That would, at this rate, become of our Manu- ures? If the Merchant would ſend Cloth Abroad, nuſt make it himſelf, for the Clothier cannot one Man out of twelve that uſed to work for . If what I ſpeak of was only to befal the Jour- men Shoemakers, and no body elſe, in leſs than welvemonth half of us would go barefoot. The f and moſt preſſing uſe there is for Money in a ion, is to pay the Labour of the Poor, and when e is a real Scarcity of it, thoſe who have a great ıy Workmen to pay, will always feel it firſt; notwithſtanding this great Neceſſity of Coin, it ld be eaſier, where Property was well ſecured, ve without Money than without Poor; for who ld do the Work ? For this reaſon the quantity irculating Coin in a Country ought always to roportion'd to the number of Hands that are loy'd; and the Wages of Labourers to the Price roviſions. From whence it is demonſtrable, whatever procures Plenty makes Labourers ip, where the Poor are well managed; who as ought to be kept from ſtarving, ſo they ſhould ive nothing worth ſaving. If here and there one he loweſt Claſs by uncommon Induſtry, and hing his Belly, lifts himſelf above the Condi- he was brought up in, no body ought to hin- him; Nay it is undeniably the wiſeſt Courſe very Perſon in the Society, and for every pri- family to be frugal; but it is the Intereſt of Nations, that the greateſt part of the Poor

ſhould almoſt never be idle, and yet continually ſpend what they get.

All Men, as Sir *William Temple* obſerves very well, are more prone to Eaſe and Pleaſure than they are to Labour, when they are not prompted to it by Pride or Avarice, and thoſe that get their Living by their daily Labour, are ſeldom powerfully influenc'd by either: So that they have nothing to ſpur them up to be ſerviceable but their Wants, which it is Prudence to relieve, but Folly to cure. The only thing then that can render the labouring Man induſtrious, is a moderate quantity of Money; for as too little will, according as his Temper is, either diſpirit or make him Deſperate, ſo too much will make him Inſolent and Lazy.

A Man would be laugh'd at by moſt People, who ſhould maintain that too much Money could ruin a Nation: Yet this has been the Fate of *Spain*; to this the learned Don *Diego Savedra* aſcribes the Ruin of his Country. The Fruits of the Earth in former Ages had made *Spain* ſo rich, that King *Lewis* XII. of *France* being come to the Court of *Toledo*, was aſtoniſh'd at its Splendour, and ſaid, that he had never ſeen any thing to be compar'd to it, either in *Europe* or *Aſia*; he that in his Travels to the Holy *Land* had run through every Province of them. In the Kingdom of *Caſtile* alone, (if we may believe ſome Writers) there were for the *Holy War* from all Parts of the World got together one hundred thouſand Foot, ten thouſand Horſe, and ſixty thouſand Carriages for Baggage, which *Alonſo* III. maintain'd at his own Charge, and paid every Day as well the Soldiers as Officers and Princes, every one according to his Rank and Dignity: Nay, down to the Reign of *Ferdinand* and *Iſabella*, (who equipp'd Columbus) and ſome time after, *Spain* was a fertile Country, where Trade and Manufactures flouriſhed, and was a knowing induſtrious People to boaſt of; but as ſoon as that mighty Treaſure, that was

more Hazard and Cruelty than the World till had known, and which to come at, by the *ard's* own Confeſſion, had coſt the Lives of ty Millions of *Indians*; as ſoon, I ſay, as that am of Treaſure came rowling in upon them, it away their Senſes, and their Induſtry forſook . The Farmer left his Plough, the Mechanick Tools, the Merchant his Compting-houſe, and y body ſcorning to work, took his Pleaſure and 'd Gentleman. They thought they had reaſon alue themſelves above all their Neighbours, now nothing but the Conqueſt of the World ld ſerve them.

he Conſequence of this has been, that other ions have ſupply'd what their own Sloth and e denyd them; and when every body ſaw, that ithſtanding all the Prohibitions the Govern- t could make againſt the Exportation of Bul- the *Spaniard* would part with his Money, and it you aboard himſelf at the hazard of his , all the World endeavoured to work for *Spain*. d and Silver being by this means yearly divided ſhared among all the Trading Countries, have e all Things dear, and moſt Nations of *Europe* ſtrious, except their Owners, who ever ſince mighty Acquiſitions, ſit with their Arms a- , and wait every Year with Impatience and ety, the Arrival of their Revenues from A- id, to pay others for what they have ſpent al- ly: And thus by *too much Money*, the making of mies and other Miſmanagements, of which it the occaſion, *Spain* is from a fruitful and well- oled Country, with all its mighty Titles and ſſions, made a barren and empty Thorough- thro' which Gold and Silver paſs from *America* e reſt of the World; and the Nation, from a acute, diligent and laborious, become a ſlow, proud and beggarly People; ſo much for *Spain*. Other Country where Money may be called the

Product is *Portugal*, and the Figure which that Kingdom with all its Gold makes in *Europe*, I think is not much to be envyed.

The great Art then to make a Nation happy, and what we call flouriſhing, conſiſts in giving every body an opportunity of being employ'd; which to compaſs, let a Government's firſt care be to promote as great a variety of Manufactures, Arts and Handicrafts, as Human Wit can invent; and the ſecond to encourage Agriculture and Fiſhery in all their Branches, that the whole Earth may be forc'd to exert it ſelf as well as Man; for as the one is an infallible Maxim to draw vaſt multitudes of People into a Nation, ſo the other is the only Method to maintain them.

It is from this Policy, and not the trifling Regulations of Laviſhneſs and Frugality, (which will ever take their own Courſe, according to the Circumſtances of the People) that the Greatneſs and Felicity of Nations muſt be expected; for let the Value of Gold and Silver either riſe or fall, the Enjoyment of all Societies will ever depend upon the Fruits of the Earth, and the Labour of the People; both which joyned together, are a more certain, a more inexhauſtible, and a more real Treaſure, than the Gold of *Braſil*, or the Silver of *Peru*.

(*R.*) *No Honour now*, &c.

Page 9. Line 34.

HOnour in its Figurative Senſe is a Chimera without Truth or Being, an Invention of Moraliſts and Politicians, and ſignifies a certain Principle of Virtue not related to Religion, found in ſome Men that keeps 'em cloſe to their Duty, and Engagements whatever they be; as for Example, a

lan of Honour enters into a Conſpiracy with o-
s to murder a King; he is obliged to go thorough
h with it; and if overcome by Remorſe or Good-
ire he ſtartles at the Enormity of his Purpoſe,
overs the Plot, and turns a Witneſs againſt his
omplices, he then forfeits his Honour, at leaſt
ng the Party he belonged to. The Excellency
is Principle is, that the Vulgar are deſtitute
, and it is only to be met with in People of the
er ſort, as ſome Oranges have Kernels, and o-
s not, tho' the out-ſide be the ſame. In great
ilies it is like the Gout, generally counted He-
tary, and all Lords Children are born with it.
me that never felt any thing of it, it is acquired
converſation and Reading, (eſpecially of Ro-
ces) in others by Preferment; but there is no-
g that encourages the Growth of it more than
ord, and upon the firſt wearing of one, ſome
le have felt conſiderable Shoots of it in four
twenty Hours.

he chief and moſt important Care a Man of
our ought to have, is the Preſervation of this
ciple, and rather than forfeit it, he muſt loſe
employments and Eſtate, nay, Life it ſelf; for
h reaſon, whatever Humility he may ſhew by
of Good-breeding, he is allow'd to put an in-
nable Value upon himſelf, as a Poſſeſſor of this
ible Ornament. The only Method to preſerve
Principle, is to live up to the Rules of Honour,
h are Laws he is to walk by: Himſelf is o-
d always to be faithful to his Truſt, to prefer
publick Intereſt to his own, not to tell lies, nor
ud or wrong any Body, and from others to ſuf-
o Affront, which is a Term of Art for every
n deſignedly done to undervalue him.

he Men of ancient Honour, of which I reckon
Quixote to have been the laſt upon Record,
very nice Obſervers of all theſe Laws, and a
many more than I have named; but the Mo-

derns ſeem to be more remiſs; they have a profound Veneration for the laſt of 'em, but they pay not an equal Obedience to any of the other, and whoever will but ſtrictly comply with that I hint at, ſhall have abundance of Treſpaſſes againſt all the reſt conniv'd at.

A Man of Honour is always counted impartial, and a Man of Senſe of courſe; for no body ever heard of a Man of Honour that was a Fool: For this Reaſon, he has nothing to do with the Law, and is always allow'd to be a Judge in his own Caſe; and if the leaſt Injury be done either to himſelf or his Friend, his Relation, his Servant, his Dog, or any thing which he is pleaſed to take under his Honourable Protection, Satisfaction muſt be forthwith demanded; and if it proves an Affront, and he that gave it likewiſe a Man of Honour, a Battle muſt enſue. From all this it is evident, that a Man of Honour muſt be poſſeſſed of Courage, and that without it his other Principle would be no more than a Sword without a Point. Let us therefore examine what Courage conſiſts in, and whether it be, as moſt People will have it, a real Something that valiant Men have in their Nature diſtinct from all their other Qualities or not.

There is nothing ſo univerſally ſincere upon Earth, as the Love which all Creatures, that are capable of any, bear to themſelves; and as there is no Love but what implies a Care to preſerve the thing beloved, ſo there is nothing more frequent in any Creature than his Will, Wiſhes, and Endeavours to preſerve himſelf. This is the Law of Nature, by which no Creature is endued with any Appetite or Paſſion but what either directly or indirectly tends to the Preſervation either of himſelf or his Species.

The Means by which Nature obliges every Creature continually to ſtir in this Buſineſs of Self-Preſervation, are grafted in him, and (in Man eſpecially,

Beſides,

Desires, which either compel him to crave what he thinks will sustain or please him, or command him to avoid what he imagines might displease, hurt or destroy him. These Desires or Passions have all their different Symptoms by which they manifest themselves to those they disturb, and from that variety of Disturbances they make within us, their various Denominations have been given them, as has been shewn already in Pride and Shame.

The Passion that is rais'd in us when we apprehend that Mischief is approaching us, is call'd Fear: The Disturbance it makes within us is always more or less violent in proportion, not of the Danger, but our Apprehension of the Mischief dreaded, whether real or imaginary. Our Fear then being always proportion'd to the Apprehension we have of the Danger, it follows, that whilst that Apprehension lasts, a Man can no more shake off his Fear than he can a Leg or an Arm. In a Fright it is true, the Apprehension of Danger is so sudden, and attacks us so lively, (as sometimes to take away Reason and Sense) that when 'tis over we often don't remember that we had any Apprehension at all; but from the Event, 'tis plain we had it, for how could we have been frighten'd if we had not apprehended that some Evil or other was coming upon us?

Most People are of Opinion, that this Apprehension is to be conquer'd by Reason, but I confess I am not: Those that have been frighten'd will tell you, that as soon as they could recollect themselves, that is, make use of their Reason, their Apprehension was conquer'd. But this is no Conquest at all, for if a Fright the Danger was either altogether imaginary, or else it is past by that time they can make use of their Reason; and therefore if they find there is no Danger, it is no wonder that they should not apprehend any: But when the Danger is permanent, let them then make use of their Rea-

ſon, and they'll find that it may ſerve them
amine the Greatneſs and Reality of the D
and that if they find it leſs than they imagin'
Apprehenſion will be leſſen'd accordingly ;
the Danger proves real, and the ſame in ever
cumſtance as they took it to be at firſt, then
Reaſon inſtead of diminiſhing will rather en
their Apprehenſion. Whilſt this Fear laſts, no
ture can fight offenſively ; and yet we ſee
daily fight obſtinately, and worry one anot
Death ; ſo that ſome other Paſſion muſt be a
overcome this Fear, and the moſt contrary
Anger ; which to trace to the bottom I mu
leave to make another Digreſſion.

No Creature can ſubſiſt without Food, n
Species of them (I ſpeak of the more perfect
mals) continue long unleſs young ones are
nually born as faſt as the old ones die. The
the firſt and fierceſt Appetite that Nature
ven them is Hunger, the next is Luſt ; th
prompting them to procreate, as the othe
them eat. Now, if we obſerve that Anger
Paſſion which is rais'd in us when we are cro
diſturb'd in our Deſires, and that as it ſums
the Strength in Creatures, ſo it was given
that by it they might exert themſelves more
rouſly in endeavouring to remove, overcom
deſtroy whatever obſtructs them in the Pur
Self-Preſervation ; we ſhall find that Brutes,
themſelves or what they love, or the Liberty
ther are threaten'd or attack'd, have nothing
Notice that can move them to Anger but
or *Luſt*. 'Tis they that make them more
for we muſt obſerve, that the Appetites of
tures are as actually croſs'd, whilſt they wan
cannot meet with what they deſire (tho' pe
with leſs Violence) as when hinder'd from en
what they have in view. What I have ſaid w
pear more plainly, if we but mind what a

can be ignorant of, which is this: All Creatures upon Earth live either upon the Fruits and Product of it, or elſe the Fleſh of other Animals, their Fellow Creatures. The latter, which we call Beaſts of Prey, Nature has arm'd accordingly, and given them Weapons and Strength to overcome and tear aſunder thoſe whom ſhe has deſign'd for their Food, and likewiſe a much keener Appetite than to other Animals that live upon Herbs, &c. For as to the firſt, if a Cow lov'd Mutton as well as ſhe does Graſs, being made as ſhe is, and having no Claws or Talons, and but one Row of Teeth before, that are all of an equal Length, ſhe would be ſtarv'd even among a Flock of Sheep. Secondly, As to their Voraciouſneſs, if Experience did not teach it us, our Reaſon might: In the firſt place, it is highly probable that the Hunger which can make a Creature fatigue, harraſs and expoſe himſelf to Danger for every Bit he eats, is more piercing than that which only bids him eat what ſtands before him, and which he may have for ſtooping down. In the ſecond, It is to be conſidered, that as Beaſts of Prey have an Inſtinct by which they learn to crave, trace, and diſcover thoſe Creatures that are good Food for them; ſo the others have likewiſe an Inſtinct that teaches them to ſhun, conceal themſelves, and run away from thoſe that hunt after them: From hence it muſt follow, that Beaſts of Prey, tho' they could almoſt eat for ever, go yet more often with empty Bellies than other Creatures, whoſe Victuals neither fly from nor oppoſe them. This muſt perpetuate as well as encreaſe their Hunger, which hereby becomes a conſtant Fuel to their Anger.

But you aſk me what ſtirs up this Anger in Bulls and Cocks that will fight to Death, and yet are neither Animals of Prey nor very voracious, I anſwer, *Luſt*. Thoſe Creatures, whoſe Rage proceeds from Hunger, both Male and Female, attack every

thing they can maſter, and fight obſtinately a
all: But the Animals, whoſe Fury is provok
a Venereal Ferment, being generally Males,
themſelves chiefly againſt other Males of the
Species. They may do miſchief by chance to
Creatures; but the main Objects of their H
are their Rivals, and it is againſt them only
their Proweſs and Fortitude are ſhewn. W
likewiſe in all thoſe Creatures of which the
is able to ſatisfy a great Number of Fema
more conſiderable Superiority in the Male exp
by Nature in his Make and Features as a
Fierceneſs, than is obſerv'd in other Creatures;
the Male is contented with one or two Fe
Dogs, tho' become Domeſtick Animals, are
nous to a Proverb, and thoſe of them that wil
being Carnivorous, would ſoon become Be
Prey, if not fed by us; what we may obſe
them is an ample Proof of what I have hither
vanc'd. Thoſe of a true fighting Breed, bei
racious Creatures, both Male and Female, w
ften upon any thing, and ſuffer themſelves
kill'd before they give over. As the Female
ther more ſalacious than the Male; ſo there
Difference in their Make at all, what diſtinc
the Sexes excepted, and the Female is rath
fierceſt of the two. A Bull is a terrible Cr
when he is kept up, but where he has twe
more Cows to range among, in a little time
become as tame as any of them, and a dozen
will ſpoil the beſt Game Cock in *England*.
and Deer are counted chaſte and timorous
tures, and ſo indeed they are almoſt all the
long, except in Rutting Time, and then on
den they become bold to Admiration, and
make at the Keepers themſelves.

That the Influence of thoſe two principal
tites, Hunger and Luſt, upon the Tempers o
mals, is not ſo whimſical as ſome may ima

may be partly demonstrated from what is observable in our selves; for though our Hunger is infinitely less violent than that of Wolves and other ravenous Creatures, yet we see that People who are in Health and have a tolerable Stomach, are more fretful, and sooner put out of Humour for Trifles when they stay for their Victuals beyond their usual Hours, than at any other time. And again, tho' Lust in Man is not so raging as it is in Bulls and other salacious Creatures, yet nothing provokes Men and Women both sooner, and more violently to Anger, than what crosses their Amours, when they are heartily in Love; and the most fearful and tenderly educated of either Sex, have slighted the greatest Dangers, and set aside all other Considerations to compass the Destruction of a Rival.

Hitherto I have endeavour'd to demonstrate, that no Creature can fight offensively as long as his Fear lasts; that Fear cannot be conquer'd but by another Passion; that the most contrary to it, and most effectual to overcome it is Anger; that the two principal Appetites which disappointed can stir up this last-named Passion are *Hunger* and *Lust*, and that in all Brute Beasts the proneness to Anger and Obstinacy in fighting generally depend upon the Violence of either or both those Appetites together: From whence it must follow, that what we call Prowess or natural Courage in Creatures, is nothing but the effect of Anger, and that all fierce Animals must be either very Ravenous or very Lustful, if not both.

Let us now examine what by this Rule we ought to judge of our own Species. From the tenderness of Man's Skin, and the great care that is required for Years together to rear him; from the Make of his Jaws, the evenness of his Teeth, the breadth of his Nails, and the slightness of both, it is not probable that Nature should have design'd him for Rapine;

Rapine; for this Reason his Hunger is not
ous as it is in Beasts of Prey; neither is he
cious as other Animals that are call'd so, an
besides very industrious to supply his wants,
have no reigning Appetite to perpetuate
ger, and must consequently be a timorous A

What I have said last must only be und
of Man in his Savage State; for if we exami
as a Member of a Society and a taught
we shall find him quite another Creature:
as his Pride has room to play, and Envy,
and Ambition begin to catch hold of him
rouz'd from his natural Innocence and Stu
As his Knowledge encreases, his Desires
larg'd, and consequently his Wants and Ap
are multiply'd: Hence it must follow, that
be often cross'd in the Pursuit of them, an
with abundance more disappointment to
his Anger in this than his former Conditio
Man would in a little time become the mos
ful and noxious Creature in the World, if let
whenever he could over-power his Adver
he had no Mischief to fear but from tho
that anger'd him.

The first care therefore of all Governm
by severe Punishments to curb his Anger w
does hurt, and so by encreasing his Fears p
the Mischief it might produce. When
Laws to restrain him from using Force are
executed, Self-Preservation must teach him
peaceable; and as it is every body's Busines
as little disturb'd as is possible, his Fears
continually augmented and enlarg'd as he ad
in Experience, Understanding and Foresight
Consequence of this must be, that as the Pa
tions he will receive to Anger will be infi
the civiliz'd State, so his Fears to damp it
the same, and thus in a little time he'll be
by his Fears to destroy his Anger, and by

confuſe in an oppoſite Method the ſame Self-Preſervation for which Nature before had furniſhed him with Anger, as well as the reſt of his Paſſions.

The only uſeful Paſſion then that Man is poſſeſs'd of toward the Peace and Quiet of a Society, is his Fear, and the more you work upon it the more orderly and governable he'll be; for how uſeful ſoever Anger may be to Man, as he is a ſingle Creature by himſelf, yet the Society has no manner of occaſion for it: But Nature being always the ſame, in the Formation of Animals, produces all Creatures as like to thoſe that beget and bear them as the Place ſhe forms them in, and the various Influences from without, will give her leave, and conſequently all Men, whether they are born in Courts or Foreſts, are ſuſceptible of Anger. When this Paſſion overcomes (as among all degrees of People it ſometimes does) the whole Set of Fears Man has, he has true Courage, and will fight as boldly as a Lyon or a Tyger, and at no other time; and I ſhall endeavour to prove, that whatever is call'd Courage in Man, when he is not Angry, is ſpurious and artificial.

It is poſſible by good Government to keep a Society always quiet in itſelf, but no body can enſure Peace from without for ever. The Society may have occaſion to extend their Limits further, and enlarge their Territories, or others may invade theirs, or ſomething elſe will happen that Man muſt be brought to fight; for how civliz'd ſoever Men may be, they never forget that Force goes beyond Reaſon: The Politician now muſt alter his Meaſures, and take off ſome of Man's Fears; he muſt ſtrive to perſwade him, that all what was told him before of the Barbarity of killing Men ceaſes as ſoon as theſe Men are Enemies to the Publick, and that their Adverſaries are neither ſo good nor ſo ſtrong as themſelves. Theſe things well manag'd will ſeldom fail of drawing the han-

dieſt,

dieſt, the moſt quarrelſome, and the moſt miſchievous in to Combat; but unleſs they are better qualify'd, I won't anſwer for their Behaviour there. If once you can make them undervalue their Enemies, you may ſoon stir them up to Anger; and while that laſts they'll fight with greater Obſtinacy than any diſciplin'd Troops: But if any thing happens that was unforeſeen, and a ſudden great Noiſe, a Tempeſt, or any ſtrange or uncommon Accident that ſeems to threaten 'em, intervene, Fear ſeizes 'em, diſarms their Anger, and makes 'em run away to a Man.

This natural Courage therefore, as ſoon as People begin to have more Wit, muſt be ſoon explode: In the firſt place thoſe that have felt the Smart of the Enemy's Blows, won't always believe what is ſaid to undervalue him, and are often not eaſily provok'd to Anger. Secondly, Anger conſiſting in Ebullition of the Spirits is a Paſſion of no long continuance (*ira furor brevis eſt*) and the Enemies, if they withſtand the firſt Shock of theſe Angry People, have commonly the better of it. Thirdly, as long as People are Angry, all Counſel and Diſcipline are loſt upon them, and they can never be brought to uſe Art or Conduct in their Battles. Anger then, without which no Creature has natural Courage, being altogether uſeleſs in a War to be manag'd by Stratagem, and brought into a regular Art, the Government muſt find out an Equivalent for Courage that will make Men fight.

Whoever would civilize Men, and eſtabliſh them into a Body Politick, muſt be thoroughly acquainted with all the Paſſions and Appetites, Strength and Weakneſſes of their Frame, and underſtand how to turn their greateſt Frailties to the Advantage of the Publick. In the Enquiry into the Origin of Moral Virtue, I have ſhewn how eaſily Men were induc'd to believe any thing that is flatt'ring to their Pride. If therefore a Law-giver or Politician, whom

whom they have a great Veneration for, ſhould tell them, that the generality of Men had within them a Principle of Valour diſtinct from Anger, or any other Paſſion, that made them to deſpiſe Danger and face Death itſelf with Intrepidity, and that they who had the moſt of it were the moſt valuable of their kind, it is very likely, conſidering what has been ſaid, that moſt of them, tho' they felt nothing of this Principle, would ſwallow it for Truth, and that the proudeſt feeling themſelves mov'd at this piece of Flattery, and not well vers'd in diſtinguiſhing the Paſſions, might imagine that they felt it heaving in their Breaſts, by miſtaking Pride for Courage. If but One in Ten can be perſuaded openly to declare, that he is poſſeſs'd of this Principle, and maintain it againſt all Gainſayers, there will ſoon be half a dozen that ſhall aſſert the ſame. Whoever has once own'd it is engaged, the Politician has nothing to do but to take all imaginable Care to flatter the Pride of thoſe that brag of, and are willing to ſtand by it, a thouſand different ways: The ſame Pride that drew him in firſt will ever after oblige him to defend the Aſſertion, till at laſt the fear of diſcovering the reality of his Heart comes to be ſo great that it out-does the fear of Death itſelf. Do but encreaſe Man's Pride, and his fear of Shame will ever be proportion'd to it; for the greater value a Man ſets upon himſelf, the more Pains he'll take and the greater Hardſhips he'll undergo to avoid Shame.

The great Art then to make Man Couragious, is firſt to make him own this Principle of Valour within, and afterwards to inſpire him with as much Horror againſt Shame, as Nature has given him againſt Death; and that there are things to which Man has, or may have, a ſtronger Averſion than he has to Death, is evident from *Suicide*. He that makes Death his choice, muſt look upon it as leſs terrible than what he ſhuns by it; for whether the

Evil

Evil dreaded be preſent or to come, real or imaginary, no body would kill himſelf wilfully but to avoid ſomething. *Lucretia* held out bravely againſt all the attacks of the Raviſher, even when he threaten'd her Life; which ſhews that ſhe valu'd her Virtue beyond it: But when he threaten'd her Reputation with eternal Infamy, ſhe fairly ſurrender'd, and then ſlew herſelf; a certain ſign that ſhe valued her Virtue leſs than her Glory, and her Life leſs than either. The fear of Death did not make her yield, for ſhe reſolv'd to die before ſhe did it, and her compliance muſt only be conſider'd as a Bribe to make *Tarquin* forbear ſullying her Reputation; ſo that Life had neither the firſt nor ſecond place in the eſteem of *Lucretia*. The Courage then which is only uſeful to the Body Politick, and what is generally call'd true Valour, is artificial, and conſiſts *in a Superlative Horror againſt Shame*, by Flattery *infuſed into Men of exalted* Pride.

As ſoon as the Notions of Honour and Shame are received among a Society, it is not difficult to make Men fight. Firſt, take care they are perſuaded of the Juſtice of their Cauſe: for no Man fights heartily that thinks himſelf in the wrong; then ſhew them that their Altars, their Poſſeſſions, Wives, Children, and every thing that is near and dear to them, is concerned in the preſent Quarrel, or at leaſt may be influenced by it hereafter; then put Feathers in their Caps, and diſtinguiſh them from others, talk of Publick-Spiritedneſs, the Love of their Country, facing an Enemy with Intrepidity, deſpiſing Death, the Bed of Honour, and ſuch like high-ſounding Words, and every proud Man will take up Arms and fight himſelf to Death before he'll turn tail, if it be by Day-light. One Man in an Army is a check upon another, and a hundred of them that ſingle and without witneſs would be all Cowards, are for fear of incurring one another's Contempt made Valiant by being together.

continue and heighten this artificial Courage, all that run away ought to be puniſh'd with Ignominy; thoſe that fought well, whether they did beat or were beaten, muſt be flatter'd and ſolemnly commended; thoſe that loſt their Limbs rewarded, and thoſe that were kill'd ought, above all, to be taken notice of, artfully lamented, and to have extraordinary Encomiums beſtow'd upon them; for to pay Honours to the Dead, will ever be a ſure Method to make Bubbles of the Living.

When I ſay that the Courage made uſe of in the Wars is artificial, I don't imagine that by the ſame Art all Men may be made equally Valiant: As Men have not an equal ſhare of Pride, and differ from one another in Shape and inward Structure, it is impoſſible they ſhould be all equally fit for the ſame uſes. Some Men will never be able to learn Muſick, and yet make good Mathematicians; others will play excellently well upon the Violin, and yet be Coxcombs as long as they live, let them converſe with whom they pleaſe. But to ſhew that there is no evaſion, I ſhall prove, that, ſetting aſide what I ſaid of artificial Courage already, what the greateſt Heroe differs in from the rankeſt Coward, is altogether Corporeal, and depends upon the inward make of Man. What I mean is call'd Conſtitution; by which is underſtood the orderly or diſorderly mixture of the *Fluids* in our Body: That Conſtitution which favours Courage, conſiſts in the natural Strength, Elaſticity, and due Contexture of the finer Spirits, and upon them wholly depends what we call Stedfaſtneſs, Reſolution and Obſtinacy. It is the only Ingredient that is common to natural and artificial Bravery, and is to either what Size is to white Walls, which hinders them from coming off, and makes them laſting. That ſome People are very much, others very little frighten'd at things that are ſtrange and ſudden to them, is likewiſe altogether owing to the firmneſs or imbecility

pecility in the Tone of the Spirits. Pride is of no uſe in a Fright, becauſe whilſt it laſts we can't think, which, being counted a diſgrace, is the reaſon People are always angry with any thing that frightens them, as ſoon as the ſurprize is over; and when at the turn of a Battle the Conquerors give no Quarter, and are very cruel, it is a ſign their Enemies fought well, and had put them firſt into great Fears.

That Reſolution depends upon this Tone of the Spirits, appears likewiſe from the effects of ſtrong Liquors, the fiery Particles whereof crowding into the Brain, ſtrengthen the Spirits; their Operation imitates that of Anger, which I ſaid before was an Ebullition of the Spirits. It is for this reaſon that moſt People when they are in Drink, are ſooner touch'd and more prone to Anger than at other times, and ſome raving Mad without any Provocation at all. It is likewiſe obſerv'd, that Brandy makes Men more Quarrelſome at the ſame pitch of Drunkenneſs than Wine; becauſe the Spirits of diſtill'd Waters have abundance of fiery Particles mixt with them, which the other has not. The Contexture of Spirits is ſo weak in ſome, that tho' they have Pride enough, no Art can ever make them fight, or overcome their Fears; but this is a Defect in the Principle of the *Fluids*, as other Deformities are faults of the *Solids*. Theſe puſillanimous People are never thoroughly provok'd to Anger, where there is any Danger, and drinking ever makes 'em bolder, but ſeldom ſo reſolute as to attack any, unleſs they be Women or Children, or ſuch who they know dare not reſiſt. This Conſtitution is often influenced by Health and Sickneſs, and impair'd by great loſſes of Blood; ſometimes it is corrected by Diet; and it is this which the Duke *de la Rochefocault* means when he ſays; *Vanity, Shame and above all* Conſtitution, *make up very often the Courage of Men and Virtue of Women.*

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There is nothing that more improves the useful Martial Courage I treat of, and at the same time shews it to be artificial, than Practice; for when Men are disciplin'd, come to be acquainted with all the Tools of Death and Engines of Destruction, when the Shouts, the Outcries, the Fire and Smoak, the Groans of Wounded, and ghastly Looks of dying Men, with all the various Scenes of mangled Carcasses and bloody Limbs torn off, begin to be familiar to them; their Fears abate apace; not that they are now less afraid to die than before, but being used so often to see the same Dangers, they apprehend the reality of them less than they did: As they are deservedly valued for ever Siege they are at, and every Battle they are in, it is impossible but the several Actions they share in must continually become as many solid Steps by which their Pride mounts up, and thus their Fear of Shame, which, as I said before, will always be proportion'd to their Pride, encreasing as the apprehension of the Danger decreases, it is no wonder that most of them learn to discover little or no Fear; and some great Generals are able to preserve a Presence of Mind, and counterfeit a Calm Serenity within the midst of all the Noise, Horror and Confusion that attend a Battle.

So silly a Creature is Man, as that, intoxicated with the Fumes of Vanity, he can feast on the Thoughts of the Praises that shall be paid his Memory in future Ages with so much ecstasy, as to neglect his present Life, nay, court and covet Death, if he but imagines that it will add to the Glory he had acquired before. There is no pitch of Self-denial that a Man of Pride and Constitution can not reach, nor any Passion so violent but he'll sacrifice it to another which is superior to it; and here I cannot but admire at the Simplicity of some good Men, who when they hear of the Joy and Serenity with which holy Men in Persecutions have

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suffer'd

ſuffer'd for their Faith, imagine that ſuch ſtancy muſt exceed all human Force, unleſs ſupported by ſome miraculous Aſſiſtance from ven. As moſt People are unwilling to acknow all the Frailties of their Species, ſo they a acquainted with the Strength of our Nature know not that ſome Men of firm Conſtitutio work themſelves up into Enthuſiaſm by no help than the Violence of their Paſſions; y certain, that there have been Men who only ed with Pride and Conſtitution to maintai worſt of Cauſes, have undergone Death and ments with as much Chearfulneſs as the b Men, animated with Piety and Devotion, ex for the true Religion.

To prove this Aſſertion, I could produce Inſtances; but one or two will be ſufficient. *danus Bruno* of *Nola*, who wrote that ſilly pi Blaſphemy call'd *Spaccio della Beſtia trionfante* the infamous *Vanini*, were both executed for a profeſſing and teaching of *Atheiſm*: The latter have been pardon'd the Moment before the cution, if he would have retracted his Doct but rather than recant, he choſe to be bu Aſhes. As he went to the Stake, he was ſo far ſhewing any Concern, that he held his hand a Phyſician whom he happen'd to know, de him to judge of the Calmneſs of his Mind b Regularity of his Pulſe, and from thence taki opportunity of making an impious Compa uttered a Sentence too execrable to be menti To theſe we may join one *Mahomet Effendi*, w Sir *Paul Ricaut* tells us, was put to Death, a *ſtantinople*, for having advanc'd ſome Notions a the Exiſtence of a God. He likewiſe might ſav'd his Life by confeſſing his Error, and re cing it for the future; but choſe rather to, in his Blaſphemies, ſaying, *Tho' he had no Pro expect, the Love of Truth conſtrain'd him to ſuffer M dom in its defence.*

I have made this Digreſſion chiefly to ſhew the Strength of human Nature, and what meer Man may perform by Pride and Conſtitution alone. Man may certainly be as violently rouz'd by his Vanity, as a Lion is by his Anger; and not only this, Avarice, Revenge, Ambition, and almoſt every Paſſion, Pity not excepted, when they are extraordinary, may by overcoming Fear, ſerve him inſtead of Valour, and be miſtaken for it even by himſelf; as daily Experience muſt teach every body that will examine and look into the Motives from which ſome Men act. But that we may more clearly perceive what this pretended Principle is really built upon, let us look into the Management of Military Affairs, and we ſhall find that Pride is no where ſo openly encouraged as there. As for Cloaths, the very loweſt of the Commiſſion Officers have them richer, or at leaſt more gay and ſplendid, than are generally wore by other People of four or five times their Income. Moſt of them, and eſpecially thoſe that have Families, and can hardly ſubſiſt, would be very glad, all *Europe* over, to be leſs Expenſive that way; but it is a Force put upon them to uphold their Pride, which they don't think on.

But the ways and means to rouze Man's Pride, and catch him by it, are no where more groſly conſpicuous than in the Treatment which the Common Soldiers receive, whoſe Vanity is to be work'd upon (becauſe there muſt be ſo many) at the cheapeſt rate imaginable. Things we are accuſtom'd to we don't mind, or elſe what Mortal that never had ſeen a Soldier could look without laughing upon a Man accoutred with ſo much paltry Gaudineſs and affected Finery? The courſeſt Manufacture that can be made of Wooll, dy'd of a Brick-duſt Colour, goes down with him, becauſe it is in Imitation of Scarlet or Crimſon Cloth; and to make him think himſelf as like his Officer as 'tis poſſible with little or no Coſt, inſtead of Silver or Gold Lace, his

Hat is trim'd with white or yellow Worsted, in others would deserve *Bedlam*; yet these f lurements, and the Noise made upon a Calf have drawn in and been the Destruction of Men in reality, than all the killing Eyes a witching Voices of Women ever slew in Jest Day, the Swineherd puts on his Red Coa believes every body in earnest that calls him tleman, and two Days after Serjeant *Kite* giv a swinging wrap with his Cane, for holding hi ket an Inch higher than he should do. As real Dignity of the Employment, in the tw Wars, Officers, when Recruits were wanted allow'd to list Fellows convicted of Burgla other Capital Crimes, which shews that to be a Soldier is deem'd to be a Preferment n hanging. A Trooper is yet worse than a Foo dier; for when he is most at Ease, he has the tification of being Groom to a Horse that t more Money than himself. When a Man re on all this, the Usage they generally receive their Officers, their Pay, and the Care that is of them, when they are not wanted, must h wonder how Wretches can be so silly as to be p of being call'd *Gentlemen Soldiers*? Yet if there not, no Art, Discipline or Money would be ble of making them so Brave as Thousands of are.

If we will mind what Effects Man's Bra without any other Qualifications to sweeten would have out of an Army, we shall find t would be very pernicious to the Civil Society if Man could conquer all his Fears, you would of nothing but Rapes, Murthers and Violenc all sorts, and Valiant Men would be like Gya Romances: Politicks therefore discovered in a mixt-mettle Principle, which was a Comp of Justice, Honesty and all the Moral Virtues j to *Courage*, and all that were possess'd of it tu

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Knights Errant of course. They did abundance of Good throughout the World, by taming Monsters, delivering the Distress'd, and killing the Oppressors: But the Wings of all the Dragons being clipt, the Gyants destroyed, and the Damsels every where set at liberty, except some few in *Spain* and *Italy*, who remain'd still captivated by their Monsters, the Order of Chivalry, to whom the Standard of Ancient Honour belonged, has been laid aside some time. It was like their Armours, very massy and heavy; the many Virtues about it made it very troublesome, and as Ages grew wiser and wiser, the Principle of Honour in the beginning of the last Century was melted over again, and brought to a new Standard; they put in the same weight of Courage, half the quantity of Honesty, and a very little Justice, but not a Scrap of any other Virtue, which has made it very easie and portable to what it was. However, such as it is, there would be no living without it in a large Nation; it is the Eye of Society, and though we are beholden to our Frailties for the chief Ingredient of it, there is no Virtue, at least that I am acquainted with, that has been half so instrumental to the civilizing of Mankind, who in great Societies would soon degenerate into cruel Villains and treacherous Slaves, were Honour to be removed from among them.

As to the Duelling Part which belongs to it, I pity the Unfortunate whose Lot it is; but to say, that those who are guilty of it go by false Rules, or mistake the Notions of Honour, is ridiculous; for either there is no Honour at all, or it teaches Men to resent Injuries, and accept of Challenges, but may as well deny that it is the Fashion what all the every body wear, as to say that demanding and giving Satisfaction is against the Laws of the Honour. Those that rail at Duelling, don't consider the Benefit the Society receives from that Passion: If every ill-bred Fellow might use whom

Language he pleas'd, without being called to an Account for it, all Converſation would be ſpoil'd. Some grave People tell us, that the *Greeks* and *Romans* were ſuch valiant Men, and yet knew nothing of Duelling but in their Country's Quarrel: This is very true, but for that reaſon the Kings and Princes in *Homer* gave one another worſe Language than our Porters and Hackney Coach-men would be able to bear without Reſentment.

Would you hinder Duelling, pardon no body that offends that way, and make the Laws againſt it as ſevere as you can, but don't take away the thing itſelf, the Cuſtom of it. This will not only prevent the Frequency of it, but likewiſe by rendring the moſt reſolute and moſt powerful cautious and circumſpect in their Behaviour, poliſh and brighten Society in general. Nothing civilizes a Man equally as his Fear, and if not all, (as my Lord *Rochester* ſaid) at leaſt moſt Men would be Cowards if they durſt: The dread of being called to an Account keeps abundance in awe, and there are thouſands of mannerly and well-accompliſh'd Gentlemen in *Europe*, who would have been inſolent and inſupportable Coxcombs without it; beſides if it was out of Faſhion to aſk Satisfaction for Injuries which the Law cannot take hold of, there would be twenty times the Miſchief done there is now, or elſe you muſt have twenty times the Conſtables and other Officers to keep the Peace. I confeſs that though it happens but ſeldom, it is a Calamity to the People, and generally the Families it falls upon; but there can be no perfect Happineſs in this World, and all Felicity has an Allay. The Act itſelf is uncharitable, but when above thirty in a Nation deſtroy themſelves in one Year, and not half that number are killed by others, I don't think the People can be ſaid to love their Neighbours worſe than themſelves. It is ſtrange that a Nation ſhould grudge to ſee perhaps half a dozen Men ſacrific'd

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in a Twelvemonth to obtain ſo valuable a Bleſſing, as the Politeneſs of Manners, the Pleaſure of Converſation, and the Happineſs of Company in general, that is often ſo willing to expoſe, and ſometimes loſes as many thouſands in a few Hours, without knowing whether it will do any good or not.

I would have no body that reflects on the mean Original of Honour complain of being gull'd and made a Property by cunning Politicians, but deſire every body to be ſatisfied, that the Governors of Societies and thoſe in high Stations are greater Bubbles to Pride than any of the reſt. If ſome great Men had not a ſuperlative Pride, and every body underſtood the Enjoyment of Life, who would be a Lord Chancellor of *England*, a Prime Miniſter of State in *France*, or what gives more Fatigue, and not a ſixth part of the Profit of either, a Grand Penſionary of *Holland*? The reciprocal Services which all Men pay to one another, are the Foundation of the Society. The great ones are not flatter'd with their high Birth for nothing; 'tis to rouze their Pride, and excite them to glorious Actions, that we extol their Race, whether it deſerves it or not; and ſome Men have been complimented with the Greatneſs of their Family, and the Merit of their Anceſtors, when in the whole Generation you could not find two but what were uxorious Fools, ſilly Bigots, noted Poltroons, or debauched Whoremaſters. The eſtabliſhed Pride that is inſeparable from thoſe that are poſſeſſed of Titles already, makes them often ſtrive as much not to ſeem unworthy of them, as the working Ambition of others that are yet without, renders them induſtrious and indefatigable to deſerve them. When a Gentleman is made a Baron or an Earl, it is as great a Check upon him in many reſpects, as a Gown and Caſſock are to a young Student that has been newly taken into Orders.

The only thing of weight that can be said against modern Honour is, that it is directly opposite to Religion. The one bids you bear Injuries with Patience, the other tells you if you don't resent them, you are not fit to live. Religion commands you to leave all Revenge to God, Honour bids you trust your Revenge to no body but your self, even where the Law wou'd do it for you: Religion plainly forbids Murther, Honour openly justifies it; Religion bids you not shed Blood upon any account whatever: Honour bids you fight for the least Trifle: Religion is built on Humility, and Honour upon Pride: How to reconcile them must be left to wiser Heads than mine.

The Reason why there are so few Men of real Virtue, and so many of real Honour, is, because all the Recompence a Man has of a virtuous Action, is the Pleasure of doing it, which most People reckon but poor Pay; but the Self-denial a Man of Honour submits to in one Appetite, is immediately rewarded by the Satisfaction he receives from another, and what he abates of his Avarice, or any other Passion, is doubly repaid to his Pride. Besides, Honour gives large Grains of Allowance, and Virtue none. A Man of Honour must not cheat or tell a Lye; he must punctually repay what he borrows at Play, though the Creditor has nothing to shew for it; but he may drink, and swear, and owe Money to all the Tradesmen in Town, without taking Notice of their dunning. A Man of Honour must be true to his Prince and Country, whilst he is in their Service; but if he thinks himself not well used, he may quit it, and do them all the Mischief he can. A Man of Honour must never change his Religion for Interest, but he may be as debauch'd as he pleases, and never practise any. He must make no Attempts upon his Friend's Wife, Daughter, Sister, or any body that is trusted to his Care, *but he may* lye with all the World besides.

(S) He

(S) *No Limner for his Art is fam'd,*
Stone-cutters, Carvers are not nam'd:

Page 10. Line 27.

IT is, without doubt, that among the Consequences of a National Honesty and Frugality, it would be one not to build any new Houses, or use new Materials as long as there were old ones enough to serve: By this three parts in four of *Masons, Carpenters, Bricklayers, &c.* would want Employment; and the building Trade being once destroyed, what would become of *Limning, Carving*, and other Arts, that are ministring to Luxury, and have been carefully forbid by those Lawgivers that preferred a good and honest, to a great and wealthy Society, and endeavoured to render their Subjects rather *Virtuous* than *Rich*. By a Law of *Lycurgus*, it was enacted, That the Ceilings of the *Spartan Houses* should only be wrought by the Ax, and their Gates and Doors only smoothed by the Saw; and this, says *Plutarch*, was not without Mystery; for if *Epaminondas* could say with so good a Grace, inviting some of his Friends to his Table; *Come, Gentlemen, be content, Thebes would never come to such a poor Dinner as this*: Why might not this great Lawgiver, in all probability, have thought, that such ill-favour'd Houses would never be capable of receiving Luxury and Superfluity?

It is reported, as the same Author tells us, that King *Leotichidas*, the first of that Name, was so little us'd to the sight of carv'd Work, that being entertained at *Corinth* in a stately Room, he was much surprised to see the Timber and Ceiling so finely wrought, and asked his Host whether the Trees grew so in his Country.

The ſame want of Employment would re
innumerable Callings; and among the reſt,
of the

Weavers that join'd rich Silk with Plate,
And all the Trades ſubordinate,

(as the Fable has it) would be one of the firſt
ſhould have reaſon to complain; for the Pric
Land and Houſes being, by the removal of the
numbers that had left the Hive, ſunk very lo
the one ſide, and every body abhorring all o
ways of Gain, but ſuch as were ſtrictly honeſ
the other, it is not probable that many wit
Pride or Prodigality ſhould be able to wear C
of Gold and Silver, or rich Brocades. The Co
quence of which would be, that not only the
ver, but likewiſe the *Silver-ſpinner*, the *Flatter*,
Wire-drawer, the *Bar-man*, and the *Refiner*, woul
a little time be affected with this Frugality.

(T.) ——— *To live great,*
Had made her Husband rob the State.

Page 11. Line 4.

WHat our common Rogues when they are
ing to be hanged chiefly complain of, a
Cauſe of their untimely End, is next to the Ne
of the Sabbath, their having kept Company
ill Women, meaning Whores; and I don't que
but that among the leſſer Villains many ve
their Necks to indulge and ſatisfy their lo
mours. But the Words that have given Oc
to this Remark, may ſerve to hint to us, th
mong the great ones Men are often put
ſuch dangerous Projects, and forced into ſuch
nicious Meaſures by their Wives, as the moſt
Mi

Miſtreſs never could have perſuaded them to. I have ſhewn already that the worſt of Women and moſt profligate of the Sex did contribute to the Conſumption of Superfluities, as well as the Neceſſaries of Life, and conſequently were Beneficial to many peaceable Drudges, that work hard to maintain their Families, and have no worſe deſign than an honeſt Livelihood. —Let them be baniſhed notwithſtanding, ſays a good Man: When every Strumpet is gone, and the Land wholly freed from Lewdneſs, God Almighty will pour ſuch Bleſſings upon it as will vaſtly exceed the Profits that are now got by Harlots. —— This perhaps would be true; but I can make it evident, that with or without Proſtitutes, nothing could make amends for the Detriment Trade would ſuſtain, if all thoſe of that Sex, who enjoy the happy State of Matrimony, ſhould act and behave themſelves as a ſober wiſe Man could wiſh them.

The variety of Work that is perform'd, and the number of Hands employ'd to gratify the Ficklenoſs and Luxury of Women is prodigious, and if only the married ones ſhould hearken to Reaſon and juſt Remonſtrances, think themſelves ſufficiently anſwer'd with the firſt refuſal, and never aſk a ſecond time what had been once denied them: If, I ſay, married Women would do this, and then lay out no Money but what their Husbands knew and freely allowed of, the Conſumption of a thouſand things, they now make uſe of, would be leſſened by at leaſt a fourth Part. Let us go from Houſe to Houſe and obſerve the way of the World only among the middling People, creditable Shopkeepers, that ſpend Two or Three Hundred a Year, and we ſhall find the Women when they have half a Score Suits of Cloaths, Two or Three of them not the worſe for wearing, will think it a ſufficient Plea for new Ones, if they can ſay, that they have never a Gown or Petticoat, but what

they have been often seen in, and are known by, especially at Church; I don't speak now of profuse extravagant Women, but such as are counted prudent and moderate in their Desires.

If by this Pattern we should in proportion judge of the highest Ranks, where the richest Cloaths are but a trifle to their other Expences, and not forget the Furniture of all sorts, Equipages, Jewels, and Buildings of Persons of Quality, we should find the fourth Part I speak of a vast Article in Trade, and that the Loss of it would be a greater Calamity to such a Nation as ours, than it is possible to conceive any other, a raging Pestilence not excepted; for the Death of half a Million of People could not cause a tenth Part of the Disturbance to the Kingdom, that the same Number of Poor unemploy'd would certainly create, if at once they were to be added to those, that already one way or other are a Burthen to the Society.

Some few Men have a real Passion for their Wives, and are fond of them without reserve; others that don't care, and have little Occasion for Women, are yet seemingly uxorious, and love out of Vanity; they take delight in a handsome Wife, as a Coxcomb does in a fine Horse, not for the use he makes of it, but because it is His: The Pleasure lies in the consciousness of an uncontroulable Possession, and what follows from it, the Reflection on the mighty Thoughts he imagines others to have of his Happiness. The Men of either sort may be very lavish to their Wives, and often prevent their Wishes croud New Cloaths and other Finery upon them faster than they can ask it, but the greatest part are wiser than to indulge the Extravagancies of their Wives so far, as to give them immediately every thing they are pleas'd to fancy.

It is incredible what vast quantity of Fashion as well as Apparel are purchas'd and used by Women, which they could never have come at by any other

other means, than pinching their Families, Marketting, and other ways of cheating and pilfering from their Husbands: Others by ever teasing their Spouses, tire them into Compliance, and conquer even obstinate Churls by perseverance and their assiduity of asking; A Third Sort are outragious at a denial, and by downright Noise and Scolding bully their tame Fools out of any thing they have a mind to; whilst thousands by the force of Wheedling know how to overcome the best weigh'd Reasons and the most positive reiterated Refusals; the Young and Beautiful especially laugh at all Remonstrances and Denials, and few of them scruple to employ the most tender Minutes of Wedlock to promote a sordid Interest. Here had I time I could inveigh with warmth against those Base, those wicked Women, who calmly play their Arts and false deluding Charms against our Strength and Prudence, and act the Harlots with their Husbands! Nay, she is worse than Whore, who impiously prophanes and prostitutes the Sacred Rites of Love to Vile Ignoble Ends; that first excites to Passion and invites to Joys with seeming Ardour, then sacks our Fondness for no other purpose than to extort a Gift, whilst full of Guile in Counterfeited Transports she watches for the Moment when Men can least deny.

I beg pardon for this start out of my way, and desire the experienced Reader duly to weigh what has been said as to the main Purpose; and after that call to mind the temporal Blessings, which Men daily hear not only toasted and wish'd for, when People are merry and doing of nothing; but likewise gravely and solemnly pray'd for in Churches, and other religious Assemblies, by Clergymen of all Sorts and Sizes: And as soon as he shall have laid those Things together, and, from what he has observ'd in the common Affairs of Life, reason'd upon them consequentially without Prejudice, I dare

dare flatter my ſelf, that he will be oblig'd to
that a conſiderable Portion of what the Proſ
of *London* and Trade in general, and conſequ
the Honour, Strength, Safety, and all the wo
Intereſt of the Nation conſiſt in, depends en
on the Deceit and vile Stratagems of Women
that Humility, Content, Meekneſs, Obedie
reaſonable Husbands, Frugality, and all the V
together, if they were poſſeſs'd of them in the
eminent Degree, could not poſſibly be a thouſ
Part ſo ſerviceable, to make an opulent, pow
and what we call a flouriſhing Kingdom, than
moſt hateful Qualities.

I don't queſtion, but many of my Reader
be ſtartled at this Aſſertion, when they look o
Conſequences that may be drawn from it;
ſhall be aſk'd, whether People may not as w
virtuous in a populous, rich, wide, extended
dom, as in a ſmall, indigent State or Princip
that is poorly inhabited? And if that be im
ble, Whether it is not the Duty of all Soverai
reduce their Subjects, as to Wealth and Num
as much as they can? If I allow they may,
my ſelf in the wrong; and if I affirm the othe
Tenets will juſtly be call'd impious, or at leaſ
gerous to all large Societies. As it is not in
Place of the Book only, but a great many o
that ſuch Queries might be made even by a
meaning Reader, I ſhall here explain my ſel
endeavour to ſolve thoſe Difficulties, which ſe
Paſſages might have rais'd in him, in order t
monſtrate the Conſiſtency of my Opinion to
ſon, and the ſtricteſt Morality.

I lay down as a firſt Principle, that in all
ties, great or ſmall, it is the Duty of every
ber of it to be Good, that Virtue ought to b
courag'd, Vice diſcountenanc'd, the Laws ob
and the Tranſgreſſors puniſh'd. After this I a
that if we conſult Hiſtory both Antient and

dern, and take a view of what has paſt in the World, we ſhall find that Human Nature ſince the Fall of *Adam* has always been the ſame, and that the Strength and Frailties of it have ever been conſpicuous in one Part of the Globe or other, without any Regard to Ages, Climates, or Religion. I never ſaid, nor imagin'd, that Man could not be virtuous as well in a rich and mighty Kingdom, as in the moſt pitiful Commonwealth; but I own it is my Senſe that no Society can be rais'd into ſuch a rich and mighty Kingdom, or ſo rais'd, ſubſiſt in their Wealth and Power for any conſiderable Time, without the Vices of Man.

This I imagine is ſufficiently prov'd throughout the Book; and as Human Nature ſtill continues the ſame, as it has always been for ſo many thouſand Years, we have no great Reaſon to ſuſpect a future Change in it, whilſt the World endures. Now I cannot ſee what Immorality there is in ſhewing a Man the Origin and Power of thoſe Paſſions, which ſo often, even unknowingly to himſelf, hurry him away from his Reaſon; or that there is any Impiety in putting him upon his Guard againſt himſelf, and the ſecret Stratagems of Self-Love, and teaching him the difference between ſuch Actions as proceed from a Victory over the Paſſions, and thoſe that are only the reſult of a Conqueſt which one Paſſion obtains over another; that is, between Real, and Counterfeited Virtue. It is an admirable Saying of a worthy Divine, *That though many Diſcoveries have been made in the World of Self-Love, there is yet abundance of* Terra Incognita *left behind.* What hurt, do I do to Man if I make him more known to himſelf than he was before? But we are all ſo deſperately in Love with Flattery, that we can never reliſh a Truth that is mortifying, and I don't believe that the Immortality of the Soul, a Truth broach'd long before Chriſtianity, would have ever found ſuch a general reception in Hu-

man

man Capacities as it has, had it not been a
ing one, that extoll'd and was a Compliment
whole Species, the Meaneſt and moſt Miſe
not excepted.

Every one loves to hear the Thing well ſpo
that he has a ſhare in, even Bayliffs, Gaol-kee
and the Hangman himſelf would have you
well of their Functions; nay Thieves and H
breakers have a greater Regard to thoſe of
Fraternity than they have for Honeſt People
I ſincerely believe, that it is chiefly Self-Love
has gained this little Treatiſe (as it was befor
laſt Impreſſion) ſo many Enemies; every one
upon it as an Affront done to himſelf, becau
detracts from the Dignity, and leſſens the ſine
tions he had conceiv'd of Mankind, the moſt
ſhipful Company he belongs to. When I ſay
Societies cannot be rais'd to Wealth and Power
the Top of Earthly Glory without Vices, I
think that by ſo ſaying I bid Men be Vicious
more than I bid 'em be Quarrelſome or Cove
when I affirm that the Profeſſion of the Law c
not be maintain'd in ſuch Numbers and Splen
if there was not abundance of too Selfiſh and
gious People.

But as nothing would more clearly demonſ
the Falſity of my Notions, than that the gener
of the People ſhould fall in with them, ſo I
expect the Approbation of the Multitude. I
not to many, nor ſeek for any Well-wiſhers, b
mong the few that can think abſtractly, and
their Minds elevated above the Vulgar. If I

burn all the Books in the Island, except those at the Universities, where they remain unmolested, and suffer no Volume in private Hands but a Bible: Knock down Foreign Trade, prohibit all Commerce with Strangers, and permit no Ships to go to Sea, that ever will return, beyond Fisher-Boats. Restore to the Clergy, the King and the Barons their Ancient Privileges, Prerogatives and Possessions: Build New Churches, and convert all the Coin you can come at into Sacred Utensils: Erect Monasteries and Alms-houses in abundance, and let no Parish be without a Charity-School. Enact Sumptuary Laws, and let your Youth be inured to Hardship: Inspire them with all the nice and most refined Notions of Honour and Shame, of Friendship and of Heroism, and introduce among them a great variety of imaginary Rewards: Then let the Clergy preach Abstinence and Self-denial to others, and take what Liberty they please for themselves; let them bear the greatest Sway in the Management of State-Affairs, and no Man be made Lord-Treasurer but a Bishop.

By such pious Endeavours, and wholesome Regulations, the Scene would soon be alter'd; the greatest part of the Covetous, the Discontented, the Restless and Ambitious Villains would leave the Land, vast Swarms of Cheating Knaves would abandon the City, and be dispers'd throughout the Country: Artificers would learn to hold the Plough, Merchants turn Farmers, and the sinful over-grown *Jerusalem*, without Famine, War, Pestilence, or Compulsion, be emptied in the most easy manner, and ever after cease to be dreadful to her Sovereigns. The happy reform'd Kingdom would by this means be crowded in no part of it, and every thing Necessary for the Sustenance of Man be cheap and abound: On the contrary, the Root of so many Thousand Evils, Money, would be very scarce, and as little wanted, where every Man should enjoy

and his

the Fruits of his own Labour, and our own dear Manufacture unmix'd be promiſcuouſly wore by the Lord and the Peaſant. It is impoſſible, that ſuch a Change of Circumſtances ſhould not influence the Manners of a Nation, and render them Temperate, Honeſt, and Sincere; and from the next Generation we might reaſonably expect a more healthy and robuſt Off-ſpring than the preſent; an harmleſs, innocent and well-meaning People, that would never diſpute the Doctrine of Paſſive Obedience, nor any other Orthodox Principles, but be ſubmiſſive to Superiors, and unanimous in Religious Worſhip.

Here I fancy myſelf interrupted by an *Epicure*, who not to want a reſtorative Diet in caſe of Neceſſity, is never without live Ortelans, and I am told that Goodneſs and Probity are to be had at a cheaper Rate than the Ruin of a Nation, and the Deſtruction of all the Comforts of Life; that Liberty and Property may be maintain'd without Wickedneſs or Fraud, and Men be good Subjects without being Slaves, and religious tho' they refus'd to be Prieſt-rid: that to be frugal and ſaving is a Duty incumbent only on thoſe, whoſe Circumſtances require it, but that a Man of a good Eſtate does his Country a Service by living up to the Income of it: that as to himſelf, he is ſo much Maſter of his Appetites that he can abſtain from any thing upon occaſion; that where true *Hermitage* was not to be had he could content himſelf with plain *Bordeaux*, if it had a good Body; that many a Morning inſtead of St. *Lawrence* he has made a Shift with *Frontiniac*, and after Dinner given *Cyprus* Wine, and even *Madera*, when he has had a large Company, and thought it extravagant to treat with *Tockay*; but that all voluntary Mortifications are Superſtitious, only belonging to blind Zealots and Enthuſiaſts. He'll quote my Lord *Shaftsbury* againſt me, and tell me that People may be Virtuous and Sociable

ciable without Self-denial, that it is an Affront to Virtue to make it inacceſſible, that I make a Bugbear of it to frighten Men from it as a thing impracticable; but that for his part he can praiſe God, and at the ſame time enjoy his Creatures with a good Conſcience; neither will he forget any thing to his Purpoſe of what I have ſaid Page 87. He'll aſk me at laſt, whether the Legiſlature, the Wiſdom of the Nation itſelf, whilſt they endeavour as much as is poſſible to diſcourage Prophaneſs and Immorality, and promote the Glory of God, do not openly profeſs at the ſame time to have nothing more at Heart than the Eaſe and Welfare of the Subject, the Wealth, Strength, Honour and what elſe is call'd the true Intereſt of the Country; and moreover, whether the moſt Devout and moſt Learned of our Prelates in their greateſt Concern for our Converſion, when they beſeech the Deity to turn their own as well as our Hearts from the World and all Carnal Deſires, do not in the ſame Prayer as loudly ſollicit him to pour all Earthly Bleſſings and temporal Felicity on the Kingdom they belong to.

Theſe are the Apologies, the Excuſes and common Pleas, not only of thoſe who are notoriouſly vicious, but the generality of Mankind, when you touch the Copy-hold of their Inclinations; and trying the real Value they have for Spirituals, would actually ſtrip them of what their Minds are wholly bent upon. Aſhamed of the many Frailties they feel within, all Men endeavour to hide themſelves, their ugly Nakedneſs, from each other, and wrapping up the true Motives of their Hearts in the Specious Cloak of Sociableneſs, and their Concern for the publick Good, they are in hopes of concealing their filthy Appetites and the Deformity of their Deſires; whilſt they are conſcious within of the Fondneſs for their darling Luſts, and their Incapacity, barefac'd, to tread the arduous, rugged Path of Virtue.

As to the two last Questions, I own the very puzling: To what the *Epicure* asks I am o to answer in the Affirmative; and unless I (which God forbid!) arraign the Sincerity of Bishops and the whole Legislative Power, the jection stands good against me: All I can s my self is, that in the Connexion of the Facts is a Mystery past Human Understanding; convince the Reader, that this is no Evasion, I illustrate the Incomprehensibility of it in th lowing Parable.

In old Heathen Times there was, they s whimsical Country, where the People talk'd s of Religion, and the greatest part as to ou Appearance seem'd really Devout: The chief ral Evil among them was Thirst, and to quen a damnable Sin; yet they unanimously agreed every one was born Thirsty more or less: S Beer in moderation was allow'd to all, and he counted an Hypocrite, a Cynick, or a Mad who pretended that none could live altogether out it; yet those, who own'd they loved it, drank it to excess, were counted wicked. All while the Beer it self was reckon'd a Blessing Heaven, and there was no harm in the use o all the Enormity lay in the Abuse, the Malic the Heart, that made them drink it. Nor that the least Drop of it to quench his Thirst, com ted a heinous Crime, whilst others drank Quantities without any Guilt, so they did it i forently, and for no other Reason than to a their Complexion.

They Brew'd for other Countries as well as t own, and for the Small Beer they sent abroad, receiv'd large Returns of Westphaly-Hams, N Tongues, Hung-Beef, and Bolonia Sausages, F Herrings, Pickled-Sourgeon, Caveer, Anchovis, every thing that was proper to make their D go down with Pleasure. Those who kept

stores of Small Beer by them without making use of it, were generally envied, and at the same time very odious to the Publick, and no body was easy that had not enough of it come to his own Share. The greatest Calamity they thought could befal them, was to keep their Hops and Barley upon their Hands, and the more they yearly consumed of them, the more they reckon'd the Country to flourish.

The Government had made very wise Regulations concerning the Returns that were made for their Exports, encouraged very much the importation of Salt and Pepper, and laid heavy Duties on every thing that was not well season'd, and might any ways obstruct the Sale of their own Hops and Barley. Those at *Helm*, when they acted in publick, shew'd themselves on all Accounts exempt and wholly divested from Thirst, made several Laws to prevent the Growth of it, and punish the Wicked who openly dared to quench it. If you examin'd them in their private Persons, and pry'd narrowly into their Lives and Conversations, they seem'd to be more fond, or at least drank larger Draughts of Small Beer than others, but always under pretence that the mending of Complexions required greater Quantities of Liquor in them, than it did in those they Ruled over; and that, what they had chiefly at Heart, without any regard to themselves, was to procure great Plenty of Small Beer among the Subjects in general, and a great Demand for their Hops and Barley.

As no body was debarr'd from Small Beer, the Clergy made use of it as well as the Laity, and some of them very plentifully; yet all of them desired to be thought less Thirsty by their Function than others, and never would own that they drank any but to mend their Complexions. In their Religious Assemblies they were more sincere; for as soon as they came there, they all openly confessed

the

the Clergy as well as the Laity, from the h to the loweſt, that they were Thirſty, that ing their Complexions was what they minde leaſt, and that all their Hearts were ſet upon Beer and quenching their Thirſt, whateve might pretend to the contrary. What was rei able is, that to have laid hold of thoſe Tru any one's Prejudice, and made uſe of thoſe C ſions afterwards out of their Temples would been counted very impertinent, and every thought it an heinous Affront to be call'd tho' you had ſeen him drink Small Beer by Gallons. The chief Topicks of their Preache the great Evil of Thirſt, and the Folly the in quenching it. They exhorted their Hea reſiſt the Temptations of it, inveigh'd againſt Beer, and often told them it was Poyſon, il drank it with Pleaſure, or any other Deſign to mend their Complexions.

In their Acknowledgments to the Gods, thank'd them for the Plenty of comfortable Beer they had receiv'd from them, notwith ing they had ſo little deſerv'd it, and conti quench'd their Thirſt with it; whereas they ſo thorowly ſatisfy'd, that it was given the a better Uſe. Having begg'd Pardon for tho ſences, they deſired the Gods to leſſen their and give them Strength to reſiſt the Import of it; yet, in the midſt of their ſoreſt Repen and moſt humble Supplications, they never Small Beer, and pray'd that they might co to have it in great Plenty, with a ſolemn Pr that how neglectful ſoever they might hi have been in this Point, they would for the not drink a Drop of it with any other Deſig to mend their Complexions.

Theſe were ſtanding Petitions put toget laſt; and having continued to be made uſe of out any Alterations for ſeveral hundred Ye

gether; it was thought by ſome, that the Gods, who underſtood Futurity, and knew that the ſame Promiſe they heard in *June* would be made to them the *January* following, did not rely much more on thoſe Vows, than we do on thoſe waggiſh Inſcriptions by which Men offer us their Goods, *To-day for Money, and To-morrow for Nothing.* They often began their Prayers very myſtically, and ſpoke many things in a ſpiritual Senſe; yet, they never were ſo abſtract from the World in them, as to end one without beſeeching the Gods to bleſs and proſper the Brewing Trade in all its Branches, and, for the Good of the Whole, more and more to encreaſe the Conſumption of Hops and Barley.

(*V.*) *Content, the Bane of Induſtry.*

Page 11. Line 24.

I Have been told by many, that the Bane of Induſtry is Lazineſs, and not Content; therefore to prove my Aſſertion, which ſeems a Paradox to ſome, I ſhall treat of Lazineſs and Content ſeparately, and afterwards ſpeak of Induſtry, that the Reader may judge which it is of the two former that is moſt oppoſite to the latter.

Lazineſs is an Averſion to Buſineſs, generally attended with an unreaſonable Deſire of remaining unactive; and every body is lazy, who without being hinder'd by any other warrantable Employment, refuſes or puts off any Buſineſs which he ought to do for himſelf or others. We ſeldom call any body lazy, but ſuch as we reckon inferior to us, and of whom we expect ſome Service. Children don't think their Parents lazy, nor Servants their Maſters; and if a Gentleman indulges his Eaſe and Sloth ſo abominably, that he won't put on his own Shoes,

Shoes, though he is young and slender, n
shall call him lazy for it, if he can keep but a
man, or some body else to do it for him.

Mr. *Dryden* has given us a very good Idea
perlative Slothfulness in the Person of a Lax
King of *Egypt*. His Majesty having bestow'd
considerable Gifts on several of his Favouri
attended by some of his chief Ministers
Parchment which he was to sign to confirm
Grants. First, he walks a few Turns to a
with a heavy Uneasiness in his Looks, the
himself down like a Man that's tired, and
with abundance of Reluctancy to what he w
ing about, he takes up the Pen, and falls a
plaining very seriously of the Length of the
Ptolemy, and expresses a great deal of Concern
he had not some short Monosyllable for his N
which he thought would save him a We
Trouble.

We often reproach others with Laziness, be
we are guilty of it our selves. Some days a
two young Women sate knotting together, say
to the other, there comes a wicked Cold thi
that Door, you are the nearest to it, Sister,
shut it. The other, who was the youngest, v
fused indeed to cast an Eye towards the Doo
sate still and said nothing; the eldest spoke
two or three times, and at last the other ma
her no Answer, nor offering to stir, she got u
Pet and shut the Door herself; coming back
down again, she gave the younger a very hard
and said; *Lord, Sister* Betty, *I would not be so la
you are for all the World*; which she spoke so ear
ly, that it brought a Colour in her Face
youngest should have risen, I own; but if the
est had not over-valued her Labour, she
have shut the Door herself, as soon as the
was offensive to her, without making any wor
it. She was not above a Step farther from the

than her Sister, and as to Age, there was not Eleven Months difference between them, and they were both under Twenty. I thought it a hard Matter to determine which was the laziest of the two.

There are a thousand Wretches that are always working the Marrow out of their Bones for next to nothing, because they are unthinking and ignorant of what the Pains they take are worth; whilst others who are cunning and understand the true value of their Work, refuse to be employ'd at under Rates, not because they are of an unactive Temper, but because they won't beat down the Price of their Labour. A Country Gentleman seeing at the back side of the *Exchange* a Porter walking to and fro with his Hands in his Pockets. Pray, says he, Friend, will you step for me with this Letter as far as *Bow-Church*, and I'll give you a Penny. *I'll go with all my Heart*, says t'other, *but I must have Two pence, Master*; which the Gentleman refusing to give, the Fellow turn'd his Back, and told him, he'd rather play for nothing than work for nothing. The Gentleman thought it an unaccountable piece of Laziness in a Porter, rather to saunter up and down for nothing, than to be earning a Penny with a little trouble. Some Hours after he happen'd to be with some Friends at a Tavern in *Threadneedle-street*, where one of them calling to mind that he had forgot to send for a Bill of Exchange that was to go away with the Post that Night, was in great perplexity, and immediately wanted some body to go for him to *Hackney* with all the Speed imaginable. It was after Ten, in the middle of Winter, very rainy Night, and all the Porters thereabouts were gone to Bed. The Gentleman grew very uneasy, and said, whatever it cost him that somebody he must send; at last one of the Drawers seeing him so very pressing, told him that he knew a Porter, who would ride, if it was a Job worth his while. *Worth his while*, said the Gentleman very eagerly, don't

don't doubt of that, good Lad, if you know of any h him make what haſte he can, and I'll give him a if he be back by Twelve o' Clock. Upon this the D took the Errand, left the Room, and in leſs a Quarter of an Hour came back with the wel News that the Meſſage would be diſpatch'd all Expedition. The Company in the mean diverted themſelves as they had done before when it began to be towards Twelve, the Wa were pull'd out, and the Porter's Return w the Diſcourſe. Some were of Opinion he n yet come before the Clock had ſtruck; c thought it impoſſible, and now it wanted but Minutes of Twelve when in comes the nimble ſenger ſmoaking hot, with his Cloaths as w Dung with the Rain, and his Head all ove Bath of Sweat. He had nothing dry about hi the inſide of his Pocket-Book, out of which he the Bill he had been for, and by the Drawer rection preſented it to the Gentleman it belo to; who being very well pleas'd with the Dif he had made, gave him the Crown he had mis'd, whilſt another fill'd him a Bumper, an whole Company commended his Diligence. A Fellow came nearer the Light, to take u Wine, the Country Gentleman I mention'd a to his great Admiration, knew him to be the Porter that had refus'd to earn his Penny, whom he thought the lazieſt Mortal Alive.

This Story teaches us, that we ought not t found thoſe who remain unemploy'd for want Opportunity of exerting themſelves to the be vantage, with ſuch as for want of Spirit, hug t ſelves in their Sloth, and will rather ſtarve ſtir. Without this Caution, we muſt pronoun the World more or leſs lazy, according to th ſtimation of the Reward they are to purchaſe their Labour, and then the moſt Induſtriou *be call'd Lazy.*

Content I call that calm Serenity of the Mind, which Men enjoy whilſt they think themſelves happy, and reſt ſatisfy'd with the Station they are in: It implies a favourable Conſtruction of our preſent Circumſtances, and a peaceful Tranquility, which Men are Strangers to as long as they are ſollicitous about mending their Condition. This is a Virtue of which the Applauſe is very precarious and uncertain: for according as Men's Circumſtances vary, they'll either be blam'd or commended for being poſſeſs'd of it.

A ſingle Man that works hard at a laborious Trade, has a Hundred a Year left him by a Relation: This Change of Fortune makes him ſoon weary of working, and not having Induſtry enough to put himſelf forward in the World, he reſolves to do nothing at all, and live upon his Income. As long as he lives within Compaſs, pays for what he has, and offends no body, he ſhall be call'd an honeſt quiet Man. The Victualler, his Landlady, the Taylor, and others divide what he has between them, and the Society is every Year the better for his Revenue; whereas, if he ſhould follow his own or any other Trade, he muſt hinder others, and ſome body would have the leſs for what he ſhould get; and therefore, tho' he ſhould be the idleſt Fellow in the World, lie a-bed fifteen Hours in four and twenty, and do nothing but ſauntring up and down all the reſt of the time, no body would diſcommend him, and his unactive Spirit is honoured with the Name of Content.

But if the ſame Man marries, gets three or four Children, and ſtill continues of the ſame eaſy Temper, reſts ſatisfied with what he has, and without endeavouring to get a Penny, indulges his former Sloth: Firſt, his Relations, afterwards all his Acquaintance will be alarm'd at his Negligence; They foreſee that his Income will not be ſufficient to bring up ſo many Children handſomely, and are

afraid, some of them may, if not a Burden, become a Disgrace to them. When these Fears have been for some time whispered about from one to another, his Uncle *Grife* takes him to Task, and accosts him in the following Cant; *What! Nephew, no Business yet! Fie upon't! I can't imagine how you do to spend your Time; if you won't work at your own Trade, there are fifty ways that a Man may pick up a Penny by. You have a Hundred a Year, 'tis true, but your Charges encrease every Year, and what must you do when your Children are grown up? I have a better Estate than you myself, and yet you don't see me leave off my Business; nay, I declare it, might I have the World I could not lead the Life you do. 'Tis no Business of mine, I own, but every body cries, 'tis a shame for a young Man as you are, that has his Limbs and his Health, should not turn his Hands to something or other.* If these Admonitions do not reform him in a little time, and he continues half a Year longer without Employment, he'll become a Discourse to the whole Neighbourhood, and for the same Qualifications that once got him the Name of a quiet contented Man, he shall be called the worst of Husbands and the laziest Fellow upon Earth: From whence it is manifest, that when we pronounce Actions good or evil, we only regard the Hurt or Benefit the Society receives from them, and not the Person who commits them. (*See Page 2*)

Diligence and Industry are often used promiscuously, to signify the same thing, but there is a great difference between them. A poor Wretch may want neither Diligence nor Ingenuity, be a laborious Pains-taking Man, and yet without striving to mend his Circumstances remain contented with the Station he lives in; but Industry implies, besides other Qualities, a Thirst after Gain, and an indefatigable Desire of meliorating our Condition. When Men think either the Customary Profits of their Calling, or else the Share of Business they have too small, they have two ways to deserve the Name

Industrious; and they must be either Ingenious ough to find out uncommon, and yet warrantable ethods to encrease their Business or their Profit, else supply that Defect by a multiplicity of Oc- pations. If a Tradesman takes care to provide s Shop, and gives due Attendance to those that me to it, he is a diligent Man in his Business; it if, besides that, he takes particular Pains to ll to the same Advantage a better Commodity an the rest of his Neighbours, or if by his Obse- uiousness, or some other good quality, getting in- a large Acquaintance, he uses all possible En- avours of drawing Customers to his House, he en may be called Industrious. A Cobler, though e is not employed half of his Time, if he neglects Business, and makes dispatch when he has any, a diligent Man; but if he runs of Errands when e has no work, or makes but Shoe pins, and serves a Watchman a-nights, he deserves the Name of dustrious.

If what has been said in this Remark be duely eigh'd, we shall find, either that Laziness and ontent are very near a-kin, or if there be a great fference between them, that the latter is more ntrary to Industry than the former.

(X.) *To make a Great an Honest Hive.*

Page 12. Line 2.

THIS perhaps might be done where People are contented to be poor and hardy; but if ey would likewise enjoy their Ease and the Com- of the World, and be at once an opulent, po- and flourishing, as well as a Warlike Nation, utterly impossible. I have heard People speak the mighty Figure the *Spartans* made above all

the Common-wealths of *Greece*, notwithstanding their uncommon Frugality and other exemplary Virtues. But certainly there never was a Nation whose Greatness was more empty than theirs: The Splendor they lived in was inferior to that of a Theatre, and the only thing they could be proud of, was, that they enjoy'd nothing. They were indeed both feared and esteemed Abroad: They were so famed for Valour and Skill in Martial Affairs, that their Neighbours did not only court their Friendship and Assistance in their Wars, but were satisfy'd and thought themselves sure of the Victory, if they could but get a *Spartan* General to command their Armies. But then their Discipline was so rigid, and their manner of living so Austere and void of all Comfort, that the most temperate Man among us would refuse to submit to the Harshness of such uncouth Laws. There was a perfect Equality among them: Gold and Silver Coin were cried down; their current Money was made of Iron, to render it of a great Bulk and little Worth: To lay up twenty or thirty Pounds, required a pretty large Chamber, and to remove it nothing less than a Yoke of Oxen. Another Remedy, they had against Luxury, was, that they were obliged to eat in common of the same Meat, and they so little allowed any body to Dine or Sup by himself at home, that *Agis* one of their Kings, having vanquished the *Athenians*, and sending for his Commons at his return Home (because he desired privately to eat with his Queen) was refused by the *Polemarchi*.

In training up their Youth, their chief Care, says *Plutarch*, was to make them good Subjects, to [illegible] them to endure the fatigues of long and tedious Marches, and never to return without Victory from the Field. When they were twelve Years old they *lodg'd* in little Bands, upon Beds made of the *Rushes* which grew by the Banks of the [illegible] *Eurotas*; and because their Points were sharp, they [illegible]

were to break them off with their Hands without a Knife: If it were a hard Winter, they mingled ſome Thiſtle-down with their Ruſhes to keep them warm (ſee *Plutarch* in the Life of *Lycurgus*.) From all theſe Circumſtances it is plain, that no Nation on Earth was leſs effeminate; but being debarred from all the Comforts of Life, they could have nothing for their Pains but the Glory of being a War-like People inured to Toils and Hardſhips, which was a Happineſs that few People would have cared for upon the ſame Terms: And though they had been Maſters of the World, as long as they enjoyed no more of it, *Engliſhmen* would hardly have envy'd them their Greatneſs. What Men want now-a-days has ſufficiently been ſhewn in Remark (O) where I have treated of real Pleaſures.

(Y.) *To enjoy the World's Conveniencies.*

Page 12. Line 3.

THAT the Words Decency and Conveniency were very ambiguous, and not to be underſtood, unleſs we were acquainted with the Quality and Circumſtances of the Perſons that made uſe of them, has been hinted already in Remark (L.) The Goldſmith, Mercer, or any other of the moſt creditable Shopkeepers, that has three or four thouſand Pounds to ſet up with, muſt have Two Diſhes of Meat every Day, and ſomething extraordinary for *Sundays*. His Wife muſt have a Damask Bed againſt her lying-in, and two or three Rooms very well furniſhed: The following Summer ſhe muſt have a Houſe, or at leaſt very good Lodgings in the Country. A Man that has a Being out of Town, muſt have a Horſe; his Footman muſt have another. If he has a tolerable Trade, he ex-

pects in eight or ten Years time to keep his Coach, which notwithstanding he hopes that after he has slaved (as he calls it) for two or three and twenty Years, he shall be worth at least a thousand a Year for his eldest Son to inherit, and two or three thousand Pounds for each of his other Children to begin the World with; and when Men of such Circumstances pray for their daily Bread, and mean nothing more extravagant by it, they are counted pretty modest People. Call this Pride, Luxury, Superfluity, or what you please, it is nothing but what ought to be in the Capital of a flourishing Nation: Those of inferior Condition must content themselves with less costly Conveniencies, as others of higher Rank will be sure to make theirs more expensive. Some People call it but Decency to be served in Plate, and reckon a Coach and Six among the necessary Comforts of Life; and if a Man has not above three or four thousand a Year, his Lordship is counted Poor.

SINCE the first Edition of this Book, several have attack'd me with Demonstrations of the certain Ruin, which excessive Luxury must bring upon all Nations, who yet were soon answer'd when I shewed them the Limits within which I had confined it; and therefore that no Reader for the future may misconstrue me on this Head, I shall point at the Cautions I have given, and the Proviso's I have made in the former as well as the present Impression, and which if not overlooked, must prevent all rational Censure, and obviate several Objections that otherwise might be made against me. I have laid down as Maxims never to be departed from, that the Poor should be kept strictly to Work, and that it was Prudence to relieve their Wants, but Folly to cure them; [illegible]

† P. 150, 151. First Edit. 175, 176.

Agriculture * and Fishery should be promoted in all their Branches in order to render Provisions, and consequently Labour cheap. I have named ‡ Ignorance as a necessary Ingredient in the Mixture of Society: From all which it is manifest that I could never have imagined, that Luxury was to be made general through every part of a Kingdom. I have likewise required † that Property should be well secured, Justice impartially administred, and in every thing the Interest of the Nation taken care of: But what I have insisted on the most, and repeated more than once, is the great Regard that is to be had to the Ballance of Trade, and the care the Legislature ought to take that the yearly ‖ Imports never exceed the Exports; and where this is observed, and the other things I spoke of are not neglected, I still continue to assert that no Foreign Luxury can undo a Country: The height of it is never seen but in Nations that are vastly populous, and there only in the upper part of it, and the greater that is the larger still in proportion must be the lowest, the Base that supports all, the multitude of Working Poor.

Those who would too nearly imitate others of superior Fortune must thank themselves if they are ruin'd. This is nothing against Luxury; for whoever can subsist and lives above his Income is a Fool. Some Persons of Quality may keep three or four Coaches and Six, and at the same time lay up Money for their Children; whilst a young Shopkeeper is undone for keeping one sorry Horse. It is impossible there should be a rich Nation without Prodigals, yet I never knew a City so full of Spendthrifts, but there were Covetous People enough to

* P. 152. First Edit. 178.
‡ P. 72. First Edit. 77.
† P. 79. First Edit. 87.
‖ P. 78, 79. First Edit. 86, 87.

anſwer their Number. As an Old Merchant breaks for having been extravagant or careleſs a great while, ſo a young Beginner falling into the ſame Buſineſs gets an Eſtate by being ſaving or more induſtrious before he is Forty Years Old: Beſides that the Frailties of Men often work by contraries: Some Narrow Souls can never thrive becauſe they are too ſtingy, whilſt longer Heads amaſs great Wealth by ſpending their Money freely, and ſeeming to deſpiſe it. But the Viciſſitudes of Fortune are neceſſary, and the moſt lamentable are no more detrimental to Society than the Death of the Individual Members of it. Chriſtnings are a proper Ballance to Burials. Thoſe who immediately loſe by the Misfortunes of others are very ſorry, complain and make a noiſe; but the others who get by them, as there always are ſuch, hold their Tongues, becauſe it is odious to be thought the better for the Loſſes and Calamities of our Neighbour. The various Ups and Downs compoſe a Wheel that always turning round gives motion to the whole Machine. Philoſophers, that dare extend their Thoughts beyond the narrow Compaſs of what is immediately before them, look on the alternate Changes in the Civil Society no otherwiſe than they do on the riſings and fallings of the Lungs; the latter of which are as much a Part of Reſpiration in the more perfect Animals as the firſt; ſo that the fickle Breath of never-ſtable Fortune is to the Body Politick, the ſame as floating Air is to a living Creature.

Avarice then and Prodigality are equally neceſſary to the Society. That in ſome Countries, Men are more generally laviſh than in others, proceeds from the difference in Circumſtances that diſpoſe to either Vice, and ariſe from the Condition of the Social Body as well as the Temperament of the *Natural*. I beg pardon of the attentive Reader, if *here in* behalf of ſhort Memories I repeat ſome

things, the ſubſtance of which they have already ſeen in Remark (*Q.*) More Money than Land, heavy Taxes and ſcarcity of Proviſions, Induſtry, Laborioufneſs, and active and ſtirring Spirit, Ill Nature and Saturnine Temper; Old Age, Wiſdom, Trade, Riches acquired by our own Labour, and Liberty and Property well ſecured, are all things that diſpoſe to Avarice. On the contrary, Indolence, Content, Good Nature, a Jovial Temper, Youth, Folly, Arbitrary Power, Money eaſily got, plenty of Proviſions and the uncertainty of Poſſeſſions, are Circumſtances that render Men prone to Prodigality: Where there is the moſt of the firſt the prevailing Vice will be Avarice, and Prodigality where the other turn the Scale; but a National Frugality there never was nor never will be without a National Neceſſity.

Sumptuary Laws may be of uſe to an indigent Country, after great Calamities of War, Peſtilence, or Famine, when Work has ſtood ſtill, and the Labour of the Poor been interrupted; but to introduce them into an opulent Kingdom is the wrong way to conſult the Intereſt of it. I ſhall end my Remarks on the *Grumbling Hive* with aſſuring the Champions of National Frugality, that it would be impoſſible for the *Perſians* and other *Eaſtern* People to purchaſe the vaſt Quantities of fine *Engliſh* Cloth they conſume, ſhould we load our Women with leſs Cargo's of *Aſiatick* Silks.

AN ESSAY ON CHARITY, AND CHARITY-SCHOOLS.

CHARITY is that Virtue by which part of that sincere Love we have for ourselves is transferr'd pure and unmix'd to others, not tyed to us by the Bonds of Friendship or Consanguinity, and even most Strangers, whom we have no obligation to, nor hope or expect any thing from. If we lessen any ways the Rigour of this Definition, part of the Virtue must be lost. What we do for our Friends and Kindred, we do partly for our Selves: When a Man acts in behalf of Nephews or Nieces, and says they are my Brother's Children, I do it out of Charity; he deceives you: for if he is capable, it is expected from him, and he does it partly for his own Sake: If he values the Esteem of the World, and is nice as to Honour and Reputation, he is obliged to have a [illegible]

Regard to them than for Strangers, or else he must suffer in his Character.

The Exercise of this Virtue relates either to Opinion, or to Action, and is manifested in what we think of others, or what we do for them. To be charitable then in the first Place, we ought to put the best Construction on all that others do or say, that the Things are capable of. If a Man builds a fine House, tho' he has not one Symptom of Humility, furnishes it richly, and lays out a good Estate in Plate and Pictures, we ought not to think that he does it out of Vanity, but to encourage Artists, employ Hands, and set the Poor to work for the Good of his Country: And if a Man sleeps at Church, so he does not snore, we ought to think he shuts his Eyes to increase his Attention. The Reason is, because in our Turn we desire that our utmost Avarice should pass for Frugality; and that for Religion, which we know to be Hypocrisy. Secondly, That Virtue is conspicuous in us, when we bestow our Time and Labour for nothing, or employ our Credit with others in behalf of those who stand in need of it, and yet could not expect such an Assistance from our Friendship or Nearness of Blood. The last Branch of Charity consists in giving away (whilst we are alive) what we value our selves, to such as I have already named; being contented rather to have and enjoy less, than not relieve those who want, and shall be the Objects of our Choice.

This Virtue is often counterfeited by a Passion of ours, call'd *Pity* or *Compassion*, which consists in a Fellow-feeling and Condolance for the Misfortunes and Calamities of others: all Mankind are more or less affected with it; but the weakest Minds generally the most. It is raised in us, when the Sufferings and Misery of other Creatures make so forcible an Impression upon us, as to make us uneasy, it comes in either at the Eye or Ear, or both; and

the nearer and more violently the Object of Compaſſion ſtrikes thoſe Senſes, the greater Diſturbance it cauſes in us, often to ſuch a Degree as to occaſion great Pain and Anxiety.

Should any one of us be lock'd up in a Ground-Room, where in a Yard joining to it there was a thriving good-humour'd Child at play, of two or three Years old, ſo near us that through the Grates of the Window we could almoſt touch it with our Hand; and if whilſt we took delight in the harmleſs Diverſion, and imperfect Prittle-Prattle of the innocent Babe, a naſty over-grown Sow ſhould come in upon the Child, ſet it a ſcreaming, and frighten it out of its Wits; it is natural to think, that this would make us uneaſy, and that with crying out, and making all the menacing Noiſe we could, we ſhould endeavour to drive the Sow away. But if this ſhould happen to be an half-ſtarv'd Creature, that mad with Hunger went roaming about in queſt of Food, and we ſhould behold the ravenous Brute, in ſpite of our Cries and all the threatning Geſtures we could think of, actually lay hold of the helpleſs Infant, deſtroy and devour it; To ſee her widely open her deſtructive Jaws, and the poor Lamb beat down with greedy haſte; to look on the defenceleſs Poſture of tender Limbs firſt trampled on, then torn aſunder; to ſee the filthy Snout digging in the yet living Entrails ſuck up the ſmoaking Blood, and now and then to hear the Cracklings of the Bones, and the cruel Animal with ſavage Pleaſure grunt over the horrid Banquet; to hear and ſee all this, what Tortures would it give the Soul beyond Expreſſion! Let me ſee the moſt ſhining Virtue the Moraliſts have to boaſt of ſo manifeſt either to the Perſon poſſeſs'd of it, or thoſe who behold his Actions; Let me ſee Courage, or the Love of one's Country ſo apparent without any Mixture clear'd and diſtinct, the firſt from Pride and Anger, the other from the Love of Glory, and [illegible]

hadow of Self-Interest, as this Pity would be clear'd nd distinct from all other Passions. There would e no need of Virtue or Self-Denial to be moved t such a Scene; and not only a Man of Humanity, f good Morals and Commiseration, but likewise n Highwayman, an House-Breaker, or a Murderer uld feel Anxieties on such an Occasion; how ca- nitous soever a Man's Circumstances might be, e would forget his Misfortunes for the time, and ie most troublesome Passion would give way to ity, and not one of the Species has a Heart so ob- urate or engaged that it would not ake at such a ight, as no Language has an Epithet to fit it.

Many will wonder at what I have said of Pity, iat it comes in at the Eye or Ear, but the Truth this will be known when we consider that the arer the Object is the more we suffer, and the ore remote it is the less we are troubled with it. o see People Executed for Crimes, if it is a great ay off, moves us but little, in comparison to what does when we are near enough to see the Motion the Soul in their Eyes, observe their Fears and gonies, and are able to read the Pangs in every ature of the Face. When the Object is quite re- ov'd from our Senses, the Relation of the Cala- ities or the reading of them can never raise in us ie, Passion call'd Pity. We may be concern'd at d News, the Loss and Misfortunes of Friends d those whose Cause we espouse, but this is not ity, but Grief or Sorrow; the same as we feel for ie Death of those we love, or the Destruction of hat we value.

When we hear that three or four thousand Men, Strangers to us, are kill'd with the Sword, or rd into some River where they are drown'd, e say and perhaps believe that we pity them. If Humanity bids us have Compassion with the Suf- ings of others, and Reason tells us, that whether hing be far off or done in our Sight, our Senti-

ments

ments concerning it ought to to be the same, and we should be ashamed to own that we felt no Commiseration in us when any thing requires it. He is a cruel Man, he has no Bowels of Compassion: all these things are the Effects of Reason and Humanity, but Nature makes no Compliments; when the Object does not strike, the Body does not feel it; and when Men talk of pitying People out of sight, they are to be believed in the same manner as when they say, that they are our humble Servants. In paying the usual Civilities at first meeting, those who do not see one another every Day, are often very glad and very sorry alternately for five or six times together in less than two Minutes, and yet at parting carry away not a jot more of Grief or Joy than they met with. The same it is with Pity, and it is a thing of Choice no more than Fear or Anger. Those who have a strong and lively Imagination, and can make Representations of things in their Minds, as they would be if they were actually before them, may work themselves up into something that resembles Compassion; but this is done by Art, and often the help of a little Enthusiasm, and is only an Imitation of Pity; the Heart feels little of it, and it is as faint as what we suffer at the acting of a Tragedy; where our Judgment leaves part of the Mind uninform'd, and to induce a lazy Wantonness suffers it to be led into an Error, which is necessary to have a Passion raised, the slight strokes of which are not unpleasant as when the Soul is in an idle unactive Humour.

As Pity is often by our selves and in our [illegible] Cases mistaken for Charity, so it assumes the [illegible] and borrows the very Name of it; a Beggar [illegible] you to exert that Virtue for Jesus Christ's [illegible] but all the while his great Design is to raise [illegible] Pity. He represents to your View the [illegible] of his Ailments and bodily Infirmities; in [illegible] Words he gives you an Epitome of his [illegible]

real or fictitious; and whilst he seems to pray God that he will open your Heart, he is actually at work upon your Ears; the greatest Profligate of them flies to Religion for Aid, and assists his Cant with a deleful Tone and a study'd dismality of Gestures: But he trusts not to one Passion only, he flatters your Pride with Titles and Names of Honour and Distinction; your Avarice he sooths with often repeating to you the smallness of the Gift he sues for, and conditional Promises of future Return with an Interest extravagant beyond the Statute of Usury tho' out of the reach of it. People not used to great Cities, being thus attack'd on all sides, are commonly forc'd to yield, and can't help giving something tho' they can hardly spare it themselves. How oddly are we manag'd by Self-love! It is ever watching in our Defence, and yet, to sooth a predominant Passion, obliges us to act against our Interest: For when Pity seizes us, if we can but imagine that we contribute to the Relief of him we have Compassion with, and are Instrumental to the lessening of his Sorrows, it eases us, and therefore pitiful People often give an Alms when they really feel that they would rather not.

When Sores are very bare or seem otherwise afflicting in an extraordinary manner, and the Beggar can bear to have them expos'd to the cold Air, it is very shocking to some People; 'tis a Shame, they cry, such Sights should be suffer'd; the main Reason is, it touches their Pity feelingly, and at the same time they are resolv'd, either because they are Covetous, or count it an idle Expence, to give nothing, which makes them more uneasie. They turn their Eyes, and where the Cries are dismal, some would willingly stop their Ears, if they were not ashamed. What they can do is to mend their Pace, and be very angry in their Hearts that Beggars should be about the Streets. But it is with Pity as it is with Fear, the more we are conversant

with

with Objects that excite either Passion, the less we are disturb'd by them, and those to whom all these Scenes and Tones are by Custom made familiar, they make little Impression upon. The only thing the industrious Beggar has left to conquer their fortified Hearts, if he can walk either with or without Crutches, is to follow close, and with uninterrupted Noise teaze and importune them, or try if he can make them buy their Peace. Thus thousands give Money to Beggars from the same Motive as they pay their Corn-cutter, to walk easy. And many a Half-penny is given to impudent and designedly persecuting Rascals, whom, if it could be done handsomely, a Man would care with much greater Satisfaction. Yet all this by the Courtesy of the Country is call'd Charity.

The Reverse of Pity is Malice: I have spoken of it where I treat of Envy. Those who know what it is to examine themselves, will soon own that it is very difficult to trace the Root and Origin of this Passion. It is one of those we are most ashamed of, and therefore the hurtful part of it is easily subdued and corrected by a Judicious Education. When any body near us stumbles, it is natural even before Reflection to stretch out our Hands to hinder, or at least break the Fall, which shews that whilst we are Calm we are rather bent to Pity. But though Malice by itself is little to be fear'd, yet assisted with Pride, it is often mischievous, and becomes most terrible when eggid on and heighten'd by Anger. There is nothing that more readily or more effectually extinguishes Pity than this Mixture which is call'd Cruelty: From whence we may learn that to perform a meritorious Action, it is not sufficient barely to conquer a Passion, unless it likewise be done from a laudable Principle, and consequently how necessary that Clause was in the Definition of Virtue, that our Endeavours must proceed from *a virtuous Ambition of being Good.*

Pity

Pity, as I have ſaid ſomewhere elſe, is the moſt amiable of all our Paſſions, and there are not many Occaſions on which we ought to conquer or curb it. A Surgeon may be as compaſſionate as he pleaſes, ſo it does not make him omit or forbear to perform what he ought to do. Judges likewiſe and Juries may be influenc'd with Pity, if they take care that plain Laws and Juſtice itſelf are not infringed and do not ſuffer by it. No Pity does more Miſchief in the World than what is excited by the Tenderneſs of Parents, and hinders them from managing their Children as their rational Love to them would require, and themſelves could wiſh it. The Sway likewiſe which this Paſſion bears in the Affections of Women is more conſiderable than is commonly imagined, and they daily commit Faults that are altogether aſcribed to Luſt, and yet are in a great meaſure owing to Pity.

What I named laſt is not the only Paſſion that mocks and reſembles Charity; Pride and Vanity have built more Hoſpitals than all the Virtues together. Men are ſo tenacious of their Poſſeſſions, and Selfiſhneſs is ſo riveted in our Nature, that whoever can but any ways conquer it ſhall have the Applauſe of the Publick, and all the Encouragement imaginable to conceal his Frailty and ſooth any other Appetite he ſhall have a mind to indulge. The Man that ſupplies with his private Fortune, what the whole muſt otherwiſe have provided for, obliges every Member of the Society, and therefore all the World are ready to pay him their Acknowledgment, and think themſelves in Duty bound to pronounce all ſuch Actions virtuous, without examining or ſo much as looking into the Motives from which they were perform'd. Nothing is more deſtructive to Virtue or Religion it ſelf, than to make Men believe that giving Money to the Poor, tho' they ſhould not part with it till after Death, will make a full Atonement in the

next

next World, for the Sins they have committed in this. A Villain who has been guilty of a barbarous Murder may by the help of false Witnesses elude the Punishment he deserv'd: He prospers, we say, heaps up great Wealth, and by the Advice of his Father Confessor leaves all his Estate to a Monastery, and his Children Beggars. What fine Amends has this good Christian made for his Crime, and what an honest Man was the Priest who directed his Conscience? He who parts with all he has in his Life-time, whatever Principle he acts from, only gives away what was his own; but the rich Miser who refuses to assist his nearest Relations whilst he is alive, tho' they never deservedly obliged him, and disposes of his Money for what we call Charitable Uses after his Death, may imagine of his Goodness what he pleases, but he robs his Posterity. I am now thinking of a late Instance of Charity, a prodigious Gift that has made a great Noise in the World: I have a mind to set it in its Light I think it deserves, and beg leave, for once, to please Pedants, to treat it somewhat Philosophically.

That a Man with small Skill in Physick, and hardly any Learning, should by vile Arts get into Practice, and lay up great Wealth, is no mighty wonder; but that he should so deeply work himself into the good Opinion of the World as to gain the general Esteem of a Nation, and establish a Reputation beyond all his Contemporaries, without other qualities but a perfect Knowledge of Mankind, and a Capacity of making the most of it, is something extraordinary. If a Man arrived to such a height of Glory should be almost distracted with Pride, sometime give his Attendance on a Footman or any mean Person for nothing, and at the same time neglect a Nobleman that gives considerable Fees, at other times refuse to leave his Business or his Business without any regard to the Quality

Perſons that ſent for him, or the Danger they
n: If he ſhould be ſurly and moroſe, affect to
n Humorift, treat his Patients like Dogs, the
ple of Diſtinction, and value no Man but what
d deify him, and never call in queſtion the cer-
y of his Oracles: If he ſhould inſult all the
d, affront the firſt Nobility, and extend his la-
ce even to the Royal Family: If to maintain
ll as to increaſe the Fame of his Sufficiency,
hould ſcorn to conſult with his Betters on what
rgency ſoever, look down with contempt on
noſt deſerving of his Profeſſion, and never con-
ith any other Phyſician but what will pay Ho-
e to his Superior Genius, creep to his Humour,
never approach him but with all the flaviſh
quietneſs a Court Flatterer can treat a Prince
: If a Man in his Life-time ſhould diſcover on
ne hand ſuch manifeſt Symptoms of Super-
e Pride, and an inſatiable Greedineſs after
th at the ſame time, and on the other no re-
to Religion or Affection to his Kindred, no
paſſion to the Poor, and hardly any Humanity
s Fellow Creatures; if he gave no Proofs that
w'd his Country had a Publick Spirit, or was
ner of Arts, of Books or of Literature, what
we judge of his Motive, the Principle he act-
on, when after his Death we find that he has
Trifle among his Relations who ſtood in need
and an immenſe Treaſure to an Univerſity
did not want it.

et a Man be as charitable as it is poſſible for
to be without forfeiting his Reaſon or good
e; can he think otherwiſe, but that this famous
ician did in the making of his Will, as in every
elſe, indulge his darling Paſſion, entertaining
anity with the Happineſs of the Contrivance,
he thought on the Monuments and Inſcrip-
with all the Sacrifices of Praiſe that would
ade to him, and above all the yearly Tribute

&

of Thanks, of Reverence and Veneration that would be paid to his Memory with ſo much Pomp and Solemnity; when he conſider'd, how in all theſe Performances Wit and Invention would be rack'd, Art and Eloquence ranſack'd to find out Encomiums ſuitable to the Publick Spirit, the Munificence and the Dignity of the Benefactor, and the Artful Gratitude of the Receivers; when he thought on, I ſay, and conſider'd theſe Things, it muſt have thrown his ambitious Soul into vaſt Ecſtaſies of Pleaſure, eſpecially when he ruminated on the Duration of his Glory, and the Perpetuity he would by this Means procure to his Name. Charitable Opinions are often ſtupidly falſe; when Men are dead and gone, we ought to judge of their Actions, as we do of Books, and neither wrong their Underſtanding nor our own. The *Britiſh Eſculapius* was undeniably a Man of Senſe, and if he had been influenc'd by Charity, a publick Spirit, or the Love of Learning, and had aim'd at the Good of Mankind in general, or that of his own Profeſſion in particular, and acted from any of theſe Principles, he could never have made ſuch a Will; becauſe ſo much Wealth might have been better managed, and a Man of much leſs Capacity would have found out ſeveral better Ways of laying out the Money. But if we conſider, that he was as undeniably a Man of vaſt Pride, as he was a Man of Senſe, if we give ourſelves leave only to ſurmiſe, that this extraordinary Gift might have proceeded from ſuch a Motive, we ſhall preſently diſcover the Excellency of his Parts, and his conſummate Knowledge of the World: for, if a Man would render himſelf immortal, be ever prais'd and deify'd after his Death, and have all the Acknowledgment, the Honours, and Compliments paid to his Memory, that Vain-Glory herſelf could wiſh for, I don't think there is in human Skill to invent a more effectual Method. Had he follow'd Arms, behaved himſelf in Battle

y Sieges, and as many Battles, with the Bra-
f an *Alexander*, and expoſed his Life and Limbs
the Fatigues and Dangers of War for fifty
aigns together; or devoting himſelf to the
, ſacrific'd his Pleaſure, his Reſt and his
h to Literature, and ſpent all his Days in a
ous Study, and the Toils of Learning; or elſe
oning all worldly Intereſt, exceſſ'd in Probity,
erance, and Auſterity of Life, and ever trod
: ſtricteſt Path of Virtue, he would not ſo ef-
lly have provided for the Eternity of his Name,
r a voluptuous Life, and the luxurious Gra-
ion of his Paſſions, he has now done without
'rouble or Self-Denial; only by the Choice in
iſpoſal of his Money, when he was forc'd to
it.

rich Miſer, who is thoroughly ſelfiſh, and
receive the Intereſt of his Money even after
eath, has nothing elſe to do than to defraud
elations, and leave his Eſtate to ſome famous
rfity: they are the beſt Markets to buy Im-
lity at with little Merit; in them Knowledge,
nd Penetration are the Growth, I had almoſt
he Manufacture of the Place: There Men
rofoundly ſkill'd in Human Nature, and know
it is their Benefactors want; and there extra-
ry Bounties ſhall always meet with an ex-
linary Recompence, and the Meaſure of the
s ever the Standard of their Praiſes, whether
onor be a Phyſician or a Tinker, when once
ring Witneſſes that might laugh at them are
t. I can never think on the Anniverſary of
hankſgiving-Day decreed to a Great Man, but
s me in mind of the miraculous Cures, and
ſurprizing Things that will be ſaid of him a
ed Years hence, and I dare prognoſticate, that
the End of the preſent Century, he will have
s forg'd in his Favour, (for Rhetoricians are
upon Oath) that ſhall be as fabulous at leaſt
Legends of the Saints.

Of

Of all this our subtle Benefactor was not ignorant, he understood Universities, their Genius, and their Politicks, and from thence foresaw and knew that the Incense to be offer'd to him would not cease with the present or few succeeding Generations, and that it would not only for the trifling Space of three or four hundred Years, but that it would continue to be paid to him thro' all Changes and Revolutions of Government and Religion, as long as the Nation subsists, and the Ilands it self remains.

It is deplorable that the Proud should have such Temptations to wrong their Lawful Heirs: But when a Man in ease and affluence, brim-full of Vain-glory, and humour'd in his Pride by the greatest of a polite Nation, has such an infallible Security in Petto for an Everlasting Homage and Adoration to his *Manes* to be paid in such an extraordinary manner, he is like a Hero in Battle, who in feasting on his own Imagination tastes all the Felicity of Enthusiasm. It buoys him up in Sickness, relieves him in Pain, and either guards him against, or keeps from his View all the Terrors of Death and the most dismal Apprehensions of Futurity.

Should it be said that to be thus Censorious, and look into Matters, and Mens Consciences with too Nicety, will discourage People from laying out their Money this way; and that let the Motive, and the Motive of the Donor be what they will, he that receives the Benefit is the Gainer. I do not disown the Charge, but am of Opinion, that this is no Injury to the Publick, should one prevent Men from crowding too much Treasure into the Dead Stock of the Kingdom. There ought to be a vast disproportion between the Active, and the Inactive part of the Society to make it Happy. Where this is not regarded the multitude of Gifts and Endowments may soon be excessive and detrimental to a Nation. Charity, where it is [illegible]

fine, ſeldom fails of promoting Sloth and Idle-
s, and is good for little in the Commonwealth
to breed Drones and deſtroy Induſtry. The
re Colleges and Alms-houſes you build the more
t may. The firſt Founders and Benefactors may
e juſt and good Intentions, and would perhaps
their own Reputations ſeem to labour for the
ſt laudable Purpoſes, but the Executors of thoſe
ls, the Governours that come after them, have
te other Views, and we ſeldom ſee Charities
g applied as it was firſt intended they ſhould be.
ave no deſign that is Cruel, nor the leaſt aim
t favours of Inhumanity. To have ſufficient Hoſ-
als for Sick and Wounded I look upon as an in-
penſible Duty both in Peace and War: Young
ildren without Parents, Old Age without Sup-
rt, and all that are diſabled from Working, ought
be taken Care of with Tenderneſs and Alacrity.
t as on the one hand I would have none neglec-
d that are helpleſs, and really neceſſitous without
ng wanting to themſelves, ſo on the other I would
encourage Beggary or Laxineſs in the Poor:
ſhould be ſet to work that are any ways able,
d Scrutinies ſhould be made even among the In-
m: Employments might be found out, for moſt
our Lame, and many that are unfit for hard La-
r, as well as the Blind, as long as their Health
d Strength would allow of it. What I have now
der Conſideration leads me naturally to that kind
Diſtraction the Nation has labour'd under for
ne time, the Enthuſiaſtick Paſſion for Charity-
hools.

The generality are ſo bewitched with the Uſe-
neſs and Excellency of them, that whoever dares
only oppoſe them is in danger of being ſtoned by
e Rabble. Children that are taught the Principles
Religion and can read the Word of God, have a
eater opportunity to improve in Virtue and good
rality, and muſt certainly be more civiliz'd than

others,

others, that are ſuffer'd to run at random and have no body to look after them. How perverſe muſt be the Judgment of thoſe, who would not rather ſee Children decently dreſs'd, with clean Linnen at leaſt once a Week, that in an orderly manner follow their Maſter to Church, than in every open place meet with a Company of Black-guards without Shirts or any thing whole about them, that inſenſible of their Miſery are continually increaſing it with Oaths and Imprecations! Can any one doubt but theſe are the great Nurſery of Thieves and Pick-pockets? What Numbers of Felons and other Criminals have we Tried and Convicted every Seſſions! This will be prevented by Charity-Schools, and when the Children of the Poor receive a better Education, the Society will in a few Years reap the Benefit of it, and the Nation be clear'd of ſo many Miſcreants as now this great City and all the Country about it are fill'd with.

This is the general Cry, and he that ſpeaks the leaſt Word againſt it, an Uncharitable, Hard-hearted and Inhuman, if not a Wicked, Prophane and Atheiſtical Wretch. As to the Comlineſs of the Sight, no body diſputes it, but I would not have a Nation pay too dear for ſo tranſient a Pleaſure, and if we might ſet aſide the finery of the Shew, every thing that is material in this popular Oration might ſoon be anſwer'd.

As to Religion, the moſt knowing and polite Part of a Nation have every where the leaſt of it; Craft has a greater Hand in making Rogues than Superſtition, and Vice in general is no where more predominant than where Arts and Sciences flourish. Ignorance is, to a Proverb, counted to be the Mother of Devotion, and it is certain that we ſhall find Innocence and Honeſty no where more general than among the moſt illiterate, the poor ſilly Country People. The next to be conſider'd, are the Manners and Civility that by Charity-Schools are to

grafted into the Poor of the Nation. I confeſs that in my Opinion to be in any degree poſſeſs'd of what I named is a frivolous if not a hurtful Quality, at leaſt nothing is leſs requiſite in the Laborious Poor. It is not Compliments we want of them, but their Work and Aſſiduity. But I give up this Article with all my Heart, good Manners we'll ſay are neceſſary to all People, but which way will they be furniſhed with them in a Charity-School? Boys there may be taught to pull of their Caps promiſcuouſly to all they meet, unleſs it be a Beggar: But that they ſhould acquire in it any Civility beyond that I can't conceive.

The Maſter is not greatly qualify'd, as may be gueſſed by his Salary, and if he could teach them Manners, he has not time for it: Whilſt they are at School they are either learning or ſaying their Leſſon to him, or employed in Writing or Arithmetick, and as ſoon as School is done, they are as much at Liberty as other poor Peoples Children. It is Precept and the Example of Parents, and thoſe they Eat, Drink and Converſe with, that have an Influence upon the Minds of Children: Reprobate Parents that take ill Courſes and are regardleſs to their Children, won't have a mannerly civiliz'd Offſpring tho' they went to a Charity-School till they were Married. The honeſt pains-taking People, be they never ſo poor, if they have any notion of Goodneſs and Decency themſelves, will keep their Children in awe, and never ſuffer them to rake about the Streets, and lie out a-nights. Thoſe who will work themſelves, and have any command over their Children, will make them do ſomething or other that turns to Profit as ſoon as they are able, be it never ſo little; and ſuch as are ſo Ungovernable, that neither Words or Blows can work upon them, no Charity-School will mend: Nay, Experience teaches us, that among the Charity-Boys there are abundance of bad ones that Swear and

Curſe about, and, bar the Cloaths, are as much Black-guard as ever *Tower-hill* or *St. James*'s produc'd.

I am now come to the enormous Crimes, and vaſt Multitude of Malefactors, that are all laid upon the want of this notable Education. That abundance of Thefts and Robberies are daily committed in and about the City, and great numbers yearly ſuffer Death for thoſe Crimes, is undeniable: But becauſe this is ever hooked in when the Uſefulneſs of Charity-Schools is called in Queſtion, as if there was no diſpute, but they would in a great meaſure remedy, and in time prevent thoſe Diſorders, I intend to examine into the real Cauſes of thoſe Miſchiefs ſo juſtly complained of, and doubt not but to make it appear that Charity-Schools, and every thing elſe that promotes Idleneſs, and keeps the Poor from Working, are more Acceſſary to the growth of Villany, than the want of Reading and Writing, or even the groſſeſt Ignorance and Stupidity.

Here I muſt interrupt my ſelf to obviate the Clamours of ſome impatient People, who upon Reading of what I ſaid laſt will cry out that ſo far from encouraging Idleneſs, they bring up their Charity-Children to Handicrafts, as well as Trades, and all manner of Honeſt Labour. I promiſe them that I ſhall take notice of that hereafter, and anſwer it without ſifting the leaſt thing that can be ſaid in their Behalf.

In a populous City it is not difficult for a young Raſcal, that has puſhed himſelf into a Crowd, with a ſmall Hand and nimble Fingers to whip away a Handkerchief or Snuff-Box from a Man who is thinking on Buſineſs, and regardleſs of his Pocket. Succeſs in ſmall Crimes ſeldom fails of uſhering in greater, and he that picks Pockets with impunity at twelve, is likely to be a Houſe-breaker at fifteen, *and a thorough-paced* Villain long before

twenty. Those who are Cautious as well as Bold, and no Drunkards, may do a world of Mischief before they are discovered; and this is one of the greatest Inconveniencies of such vast over-grown Cities as *London* or *Paris*, that they harbour Rogues and Villains as Granaries do Vermin; they afford a perpetual shelter to the worst of People, and are places of Safety to Thousands of Criminals, who daily commit Thefts and Burglaries, and yet by often changing their places of Abode, may conceal themselves for many Years, and will perhaps for ever escape the Hands of Justice, unless by chance they are apprehended in a Fact. And when they are taken, the Evidences perhaps want clearness or are otherwise insufficient, the Depositions are not strong enough, Juries and often Judges are touched with Compassion; Prosecutors tho' vigorous at first often relent before the time of Tryal comes on: Few Men prefer the publick Safety to their own Ease; a Man of Good-nature is not easily reconcil'd with taking away of another Man's Life, tho' he has deserved the Gallows. To be the cause of any one's Death, tho' Justice requires it, is what most People are startled at, especially Men of Conscience and Probity, when they want Judgment or Resolution; as this is the reason that Thousands escape that deserve to be capitally punished, so it is likewise the cause that there are so many Offenders, who boldly venture in hopes, that if they are taken they shall have the same good Fortune of getting off.

But if Men did imagine and were fully persuaded, that as surely as they committed a Fact that deserved Hanging, so surely they would be Hanged, Executions would be very rare, and the most desperate Felon would almost as soon hang himself as he would break open a House. To be Stupid and Ignorant is seldom the Character of a Thief. Robberies on the High-way and other bold Crimes are

generally perpetrated by Rogues of Spirit and a Genius, and Villains of any Fame are commonly ſubtle cunning Fellows, that are well vers'd in the Method of Tryals, and acquainted with every Quirk in the Law that can be of Uſe to them, that overlook not the ſmalleſt Flaw in an Indictment, and know how to make an Advantage of the leaſt ſlip of an Evidence and every thing elſe, that can ſerve their turn to bring them off.

It is a mighty Saying, that it is better that five hundred Guilty People ſhould eſcape, than that one Innocent Perſon ſhould ſuffer: This Maxim is only true as to Futurity, and in relation to another World; but it is very falſe in regard to the Temporal Welfare of the Society. It is a terrible thing a Man ſhould be put to Death for a Crime he is not Guilty of; yet ſo oddly Circumſtances may meet in the infinite variety of Accidents, that it is poſſible it ſhould come to paſs, all the Wiſdom that Judges, and Conſcienciouſneſs that Juries may be poſſeſs'd of, notwithſtanding. But where Men endeavour to avoid this with all the Care and Precaution human Prudence is able to take, ſhould ſuch a Misfortune happen perhaps once or twice in half a ſcore Years, on Condition that all that time Juſtice ſhould be Adminiſtred with all the Strictneſs and Severity, and not one Guilty Perſon ſuffered to eſcape with Impunity; it would be a vaſt Advantage to a Nation, not only as to the ſecuring of every one's Property and the Peace of the Society in general, but it would likewiſe ſave the Lives of Hundreds, if not Thouſands, of Neceſſitous Wretches, that are daily hanged for Trifles, and who would never have attempted any thing againſt the Law, or at leaſt have ventured on Capital Crimes, if the hopes of getting off, ſhould they be taken, had not been one of the Motives that animated their reſolution. Therefore where the Laws are [illegible] *ſevere*, all the remiſsneſs in the Execution of [illegible]

enity of Juries and frequency of Pardons are in the ain a much greater Cruelty to a populous State r Kingdom, than the uſe of Racks and the moſt xquiſite Torments.

Another great Cauſe of thoſe Evils is to be look-d for in the want of Precaution in thoſe that are obbed, and the many Temptations that are given. bundance of Families are very remiſs in looking fter the Safety of their Houſes, ſome are robbed y the careleſneſs of Servants, others for having rudg'd the price of Bars and Shutters. Braſs and ewter are ready Money, they are every where a-out the Houſe; Plate perhaps and Money are bet-er ſecured, but an ordinary Lock is ſoon opened, hen once a Rogue is got in.

It is manifeſt then that many different Cauſes oncur, and ſeveral ſcarce avoidable Evils contri-ute to the miſfortune of being peſter'd with Pil-rers, Thieves, and Robbers, which all Countries ver were and ever will be, more or leſs, in and ear conſiderable Towns, more eſpecially vaſt and vergrown Cities. 'Tis Opportunity makes the hief; Careleſneſs and neglect in faſtning Doors nd Windows, the exceſſive Tenderneſs of Juries nd Proſecutors, the ſmall difficulty of getting a eprieve and frequency of Pardons, but above all he many Examples of thoſe who are known to be uilty, are deſtitute both of Friends and Money, nd yet by impoſing on the Jury, Baffling the Wit-eſſes, or other Tricks and Stratagems, find out eans to eſcape the Gallows. Theſe are all ſtrong emptations that conſpire to draw in the Neceſſi-ous, who want Principle and Education.

To theſe you may add as Auxiliaries to Miſchief, n habit of Sloth and Idleneſs and ſtrong Averſion Labour and Aſſiduity, which all Young People ill contract that are not brought up to downright orking, or at leaſt kept employ'd moſt Days in e Week, and the greateſt part of the Day. All

Children that are Idle, even the beſt of either Sex, are bad Company to one another whenever they meet.

It is not then the want of Reading and Writing, but the concurrence and a complication of more ſubſtantial Evils that are the perpetual Nurſery of abandoned Profligates in great and opulent Nations; and whoever would accuſe Ignorance, Stupidity and Daſtardneſs, as the firſt, and what Phyſicians call the Procatartic Cauſe, let him examine into the Lives, and narrowly inſpect the Converſations and Actions of ordinary Rogues and our common Felons, and he will find the reverſe to be true, and that the blame ought rather to be laid on the exceſſive Cunning and Subtlety, and too much Knowledge in general, which the worſt of Miſcreants and the Scum of the Nation are poſſeſſed of.

Human Nature is every where the ſame: Genius, Wit and Natural Parts are always ſharpened by Application, and may be as much improv'd in the practice of the meaneſt Villany, as they can in the exerciſe of Induſtry or the moſt Heroic Virtue. There is no Station of Life, where Pride, Emulation and the love of Glory may not be diſplayed. A young Pick-pocket that makes a Jeſt of his Angry Proſecutor, and dextrouſly wheedles the old Juſtice into an Opinion of his Innocence, is envied by his Equals and admired by all the Fraternity. Rogues have the ſame Paſſions to gratify as other Men, and value themſelves on their Honour and Faithfulneſs to one another, their Courage, Intrepidity and other manly Virtues, as well as People of better Profeſſions; and in daring Enterprizes, the Reſolution of a Robber may be as much ſupported by his Pride, as that of an Honeſt Soldier who fights for his Country.

The Evils then we complain of are owing to *quite* other Cauſes than what we aſſign for them. *Men muſt* be very wavering in their Sentiments

inconſiſtent with themſelves, that at one time uphold Knowledge and Learning to be the t proper means to promote Religion, and de- at another that Ignorance is the Mother of otion.

ut if the Reaſons alledged for this general Edu- on are not the true ones, whence comes it that whole Kingdom both great and ſmall are ſo nimouſly fond of it? There is no miraculous verſion to be perceiv'd among us, no univerſal to Goodneſs and Morality that has on a ſud- overſpread the Iſland: there is as much Wick- eſs as ever, Charity is as cold, and real Virtue arce: The Year ſeventeen hundred and twenty been as prolifick in deep Villany, and remark- for ſelfiſh Crimes and premeditated Miſchief, in be pick'd out of any Century whatever; not mitted by poor ignorant Rogues that could nei- Read nor Write, but the better ſort of People Wealth and Education, that moſt of them e great Maſters in Arithmetick, and liv'd in putation and Splendour. To ſay that when a g is once in Vogue, the Multitude follows the mon Cry, that Charity-Schools are in Faſhion ne ſame manner as Hoop'd Petticoats, by Ca- e, and that no more Reaſon can be given for one than the other, I am afraid will not be Sa- ſfactory to the Curious, and at the ſame Time I bt much, whether it will be thought of great ght by many of my Readers, what I can ad- e beſides.

The real Source of this preſent Folly is certain- ery abſtruſe and remote from ſight, but he that rds the leaſt Light in Matters of great Obſcu- does a kind Office to the Enquirers. I am wil- to allow, that in the Beginning the firſt Deſign oſe Schools was Good and Charitable, but to w what encreaſes them ſo extravagantly, and are the chief Promoters of them now, we muſt

make our Search another way, and addreſs ourſelves to the rigid Party-men that are zealous for their Cauſe, either Epiſcopacy or Presbytery; but as the latter are but the poor Mimicks of the firſt, tho' equally pernicious, we ſhall confine our ſelves to the National Church, and take a turn thro' a Pariſh that is not bleſs'd yet with a Charity-School. ——But here I think my ſelf obliged in Conſcience to ask pardon of my Reader for the tireſome Dance I am going to lead him if he intends to follow me, and therefore I deſire that he would either throw away the Book and leave me, or elſe arm himſelf with the Patience of *Job* to endure all the Impertinencies of low Life, the Cant and Tittle-tattle he is like to meet with before he can go half a Street's length.

Firſt we muſt look out among the young Shopkeepers, that have not half the Buſineſs they could wiſh for, and conſequently Time to ſpare. If ſuch a New-beginner has but a little Pride more than ordinary, and loves to be meddling, he is ſoon mortify'd in the Veſtry, where Men of Subſtance and long ſtanding, or elſe your pert litigious or opinionated Bawlers, that have obtained the Title of Notable Men, commonly bear the Sway. His Stock and perhaps Credit are but inconſiderable, and yet he finds within himſelf a ſtrong Inclination to Govern. A Man thus qualified thinks it a thouſand Pities there is no Charity-School in the Pariſh: he communicates his Thoughts to two or three of his Acquaintance firſt; they do the ſame to others, and in a Month's time there is nothing elſe talk'd of in the Pariſh. Every body invents Diſcourſes and Arguments to the Purpoſe according to his Abilities. —— It is an errant Shame, ſays one, to ſee ſo many Poor that are not able to educate their Children, and no Proviſion made for them where we have ſo many rich People. What d'ye talk of Rich, *anſwers* another, they are the worſt; they muſt have

have so many Servants, Coaches and Horses: They can lay out hundreds, and some of them thousands of Pounds for Jewels and Furniture, but not spare a Shilling to a poor Creature that wants it: When Modes and Fashions are discours'd of they can hearken with great Attention, but are wilfully deaf to the Cries of the Poor. Indeed Neighbour, replies the first, you are very right, I don't believe there is a worse Parish in *England* for Charity than ours: 'Tis such as you and I that would do good if it was in our power, but of those that are able there's very few that are willing.

Others more violent fall upon particular Persons, and fasten Slander on every Man of Substance they dislike, and a thousand idle Stories in behalf of Charity are rais'd, and handed about to defame their Betters. Whilst this is doing throughout the Neighbourhood, he that first broach'd the pious Thought rejoices to hear so many come in to it, and places no small Merit in being the first Cause of so much Talk and Bustle: But neither himself nor his Intimates being considerable enough to set such a thing on foot, some body must be found out who has greater Interest: he is to be address'd to, and shew'd the Necessity, the Goodness, the Usefulness and Christianity of such a Design: next he is to be flatter'd. — Indeed Sir, if you would espouse it, no body has a greater Influence over the best of the Parish than yourself: one Word of you I am sure would engage such a one: if you once take it to heart, Sir, I would look upon the thing as done, Sir. — If by this kind of Rhetorick they can draw in some old Fool or conceited Busy-body that is rich, or at least reputed to be such, the thing begins to be feasible, and is discours'd of among the better sort. The Parson, or his Curate, and the Lecturer are every where extolling the pious Project. The first Promoters mean while are indefatigable; If they were guilty of any open Vice they

either Sacrifice it to the love of Reputation, or at least grow more cautious and learn to play the Hypocrite, well knowing that to be flagitious or noted for Enormities is inconsistent with the Zeal which they pretend to for Works of Supererrogation and excessive Piety.

The Number of these diminutive Patriots encreasing, they form themselves into a Society, and appoint stated Meetings, where every one concealing his Vices has liberty to display his Talent. Religion is the Theme, or else the Misery of the Times occasion'd by Atheism and Profaneness. Men of Worth, who live in Splendor, and thriving People that have a great deal of Business of their own, are seldom seen among them. Men of Sense and Education likewise, if they have nothing to do, generally look out for better Diversion. All those who have a higher Aim, shall have their Attendance easily excus'd, but contribute they must or else lead a weary Life in the Parish. Two sorts of People come in voluntarily, stanch Churchmen, who have good Reasons for it in Petto, and your sly Sinners that look upon it as meritorious, and hope that it will expiate their Guilt, and Satan be Nonsuited by it at a small Expence. Some come into it to save their Credit, others to retrieve it, according as they have either lost or are afraid of losing it; others again do it Prudentially to encrease their Trade and get Acquaintance, and many would own to you, if they dared to be sincere and speak the Truth, that they would never have been concern'd in it, but to be better known in the Parish. Men of Sense that see the Folly of it and have no body to fear, are perswaded into it not to be thought singular or to run Counter to all the World; even those who are resolute at first in denying it, it is ten to one but at last they are [illegible] and importun'd into a Compliance. The Cla[illegible] being calculated for most of the Inhabitants,

insignificancy of it is another Argument that prevails much, and many are drawn in to be Contributors, who without that would have stood out and strenuously oppos'd the whole Scheme.

The Governours are made of the middling People, and many inferiour to that Class are made use of, if the forwardness of their Zeal can but overballance the meanness of their Condition. If you should ask these Worthy Rulers, why they take upon them so much Trouble to the detriment of their own Affairs and loss of Time, either singly or the whole body of them, they would all unanimously answer, that it is the Regard they have for Religion and the Church, and the Pleasure they take in Contributing to the Good, and Eternal Welfare of so many poor Innocents that in all Probability would run into Perdition in these Wicked Times of Scoffers and Free-thinkers. They have no Thought of Interest, even those, who deal in and provide these Children with what they want, have not the least design of getting by what they sell for their Use, and tho' in every thing else their Avarice and Greediness after Lucre be glaringly conspicuous, in this Affair they are wholly divested from Selfishness, and have no Worldly Ends. One Motive above all, which is none of the least with the most of them, is to be carefully conceal'd, I mean the Satisfaction there is in Ordering and Directing: There is a melodious Sound in the word Governor, that is charming to mean People: Every Body admires Sway and Superiority, even *Imperium in Bullas* has its delights, there is a Pleasure in Ruling over any thing, and it is this chiefly that supports Human Nature in the tedious Slavery of School-masters. But if there be the least Satisfaction in governing the Children, it must be ravishing to govern the School-master himself. What fine things are said and perhaps wrote to a Governor, when a School-master is to be Chosen! How the

the Praiſes tickle, and how pleaſant it is not to find out the Fulſomneſs of the Flattery, the Stiffneſs of the Expreſſions, or the Pedantry of the Style!

Thoſe who can examine Nature will always find, that what theſe People moſt pretend to is the leaſt, and what they utterly deny their greateſt Motive. No Habit or Quality is more eaſily acquir'd than Hypocriſy, nor any thing ſooner learn'd than to deny the Sentiments of our Hearts and the Principle we act from: But the Seeds of every Paſſion are innate to us, and no body comes into the World without them. If we will mind the Paſtimes and Recreations of young Children, we ſhall obſerve nothing more general in them, than that all who are ſuffer'd to do it, take Delight in playing with Kittens and little Puppy Dogs. What makes them always lugging and pulling the poor Creatures about the Houſe proceeds from nothing elſe but that they can do with them what they pleaſe, and put them into what poſture and ſhape they liſt, and the Pleaſure they receive from this is originally owing to the love of Dominion and that uſurping Temper all Mankind are born with.

When this great Work is brought to bear, and actually accompliſh'd, Joy and Serenity ſeems to overſpread the Face of every Inhabitant, which likewiſe to account for I muſt make a ſhort Digreſſion. There are every where ſlovenly ſorry Fellows that are uſed to be ſeen always Ragged and Dirty: Theſe People we look upon as miſerable Creatures in general, and unleſs they are very remarkable we take little Notice of them, and yet among theſe there are handſome and well-ſhaped Men as well as among their Betters. But if one of theſe turns Soldier, what a vaſt Alteration is there obſerv'd in him for the better, as ſoon as he is put in his Red Coat, and we ſee him look ſmart with his Grenadier's Cap and a great Ammunition Sword! All who knew him before are ſtruck with other Ideas

of his Qualities, and the Judgment which both Men and Women form of him in their Minds is very different from what it was. There is ſomething Analogous to this in the Sight of Charity Children; there is a natural Beauty in Uniformity which moſt People delight in. It is diverting to the Eye to ſee Children well match'd, either Boys or Girls, march two and two in good order; and to have them all whole and tight in the ſame Cloaths and Trimming muſt add to the comlineſs of the ſight; and what makes it ſtill more generally entertaining is the imaginary ſhare which even Servants and the meaneſt in the Pariſh have in it, to whom it coſts nothing: Our Pariſh Church, Our Charity Children. In all this there is a Shadow of Property that tickles every Body that has a Right to make Uſe of the Words, but more eſpecially thoſe who actually contribute and had a great Hand in advancing the pious Work.

It is hardly conceivable that Men ſhould ſo little know their own Hearts, and be ſo ignorant of their inward Condition, as to miſtake Frailty, Paſſion and Enthuſiaſm for Goodneſs, Virtue and Charity; yet nothing is more true than that the Satisfaction, the Joy and Tranſports they feel on the accounts I named paſs with theſe miſerable Judges for principles of Piety and Religion. Whoever will conſider what I have ſaid for two or three Pages, and ſuffer his Imagination to rove a little further on what he has heard and ſeen concerning this Subject, will be furniſhed with ſufficient Reaſons abſtract from the love of God and true Chriſtianity, why Charity-Schools are in ſuch uncommon Vogue, and ſo unanimouſly approv'd of and admired among all ſorts and conditions of People. It is a Theme which every Body can talk of and underſtands thoroughly, there is not a more inexhauſtible Fund for Tittle Tattle, and a variety of low converſation in Hoyboats and Stage-Coaches. If a Governour that in

Behalf

Behalf of the School or the Sermon exerted himſelf more than ordinary, happens to be in Company, how he is commended by the Women, and his Zeal and Charitable Diſpoſition extoll'd to the Skies! Upon my word, Sir, ſays an Old Lady, we are all very much obliged to you, I don't think any of the other Governours could have made Intereſt enough to procure us a Biſhop; 'twas on your Account I am told that his Lordſhip came, tho' he was not very well: To which the other replies very gravely, that it is his Duty, but that he values no Trouble nor Fatigue ſo he can be but ſerviceable to the Children, poor Lambs: Indeed, ſays he, I was reſolv'd to get a pair of Lawn Sleeves, tho' I rid all Night for it, and I am very glad I was not diſappointed.

Sometimes the School itſelf is diſcours'd of, and of whom in all the Pariſh it is moſt expected he ſhould build one: The old Room where it is now kept is ready to drop down; ſuch a one had a vaſt Eſtate left him by his Uncle, and a great deal of Money beſides; a Thouſand Pounds would be nothing in his Pocket.

At others the great Crouds are talk'd of that are ſeen at ſome Churches, and the conſiderable Sums that are gather'd; from whence by an eaſy tranſition they go over to the Abilities, the different Talents and Orthodoxy of Clergymen. Dr. —— is a Man of great Parts and Learning, and I believe he is very hearty for the Church, but I don't like him for a Charity-Sermon. There is no better Man in the World than ——; he forces the Money out of their Pockets. When he preach'd laſt for our Children I am ſure there was abundance of People that gave more than they intended when they came to Church. I could ſee it in their Faces, and rejoyc'd at it Heartily.

Another Charm that renders Charity-Schools ſo bewitching to the Multitude is the general Opinion

Eſtabliſh'd

ablish'd among them, that they are not only ually Beneficial to Society as to Temporal Hapeſs, but likewiſe that Chriſtianity enjoys and aires of us, we ſhould erect them for our Fue Welfare. They are earneſtly and fervently reommended by the whole body of the Clergy, and e more Labour and Eloquence laid out upon m than any other Chriſtian Duty; not by young ſons or poor Scholars of little Credit, but the ſt Learned of our Prelates and the moſt Emit for Orthodoxy, even thoſe who do not often gue themſelves on any other Occaſion. As to ligion, there is no doubt but they know what is ſly required of us, and conſequently the moſt ſſary to Salvation: and as to the World, who nd and underſtand the Intereſt of the Kingdom bet than the Wiſdom of the Nation, of which the ds Spiritual are ſo conſiderable a Branch? The ſequence of this Sanction is, firſt, that thoſe, who h their Purſes or Power are inſtrumental to the eaſe or maintenance of theſe Schools, are tempt- o place a greater Merit in what they do than erwiſe they could ſuppoſe it deſerv'd. Secondhat all the reſt, who either cannot or will not ways contribute towards them, have ſtill a very d reaſon why they ſhould ſpeak well of them; tho' it be difficult, in things that interfere with Paſſions, to act well, it is always in our power to well, becauſe it is perform'd with little Coſt. re is hardly a Perſon ſo Wicked among the Suitious Vulgar, but in the liking he has for rity-Schools, he imagines to ſee a Glimmering e that it will make an Attonement for his Sins, the ſame Principle as the moſt Vicious comthemſelves with the Love and Veneration they to the Church, and the greateſt Profligates an Opportunity in it to ſhew the Rectitude of r Inclinations at no Expence.

But

But if all theſe were not Inducements ſufficient to make Men ſtand up in Defence of the Idol I ſpeak of, there is another that will infallibly Bribe moſt People to be Advocates for it. We all naturally love Triumph, and whoever engages in this Cauſe is ſure of Conqueſt, at leaſt in Nine Companies out of Ten. Let him diſpute with whom he will, conſidering the Speciouſneſs of the Pretence, and the Majority he has on his ſide, it is a Caſtle, an impregnable Fortreſs he can never be beat out of; and was the moſt Sober, Virtuous Man alive to produce all the Arguments to prove the detriment Charity-Schools, at leaſt the Multiplicity of them, do to Society, which I ſhall give hereafter, and ſuch as are yet ſtronger, againſt the greateſt Scoundrel in the World, who ſhould only make uſe of the common Cant of Chariry and Religion, the Vogue would be againſt the firſt, and himſelf loſe his Cauſe in the Opinion of the Vulgar.

The Riſe then and Original of all the Buſtle and Clamour that is made throughout the Kingdom in Behalf of Charity-Schools, is chiefly built on Frailty and Human Paſſion, at leaſt it is more than poſſible that a Nation ſhould have the ſame Fondneſs and feel the ſame Zeal for them as are ſhewn in ours, and yet not to be prompted to it by any principle of Virtue or Religion. Encouraged by this Conſideration, I ſhall with the greater Liberty attack this vulgar Error, and endeavour to make it evident, that far from being Beneficial, this forc'd Education is pernicious to the Publick, the Welfare whereof as it demands of us a regard Superiour to all other Laws and Conſiderations, ſo it ſhall be the only Apology I intend to make for differing from the preſent Sentiments of the Learned and Reverend Body of our Divines, and venturing plainly to deny, what I have juſt now own'd to be openly aſſerted by moſt of our Biſhops as well as *Inferior* Clergy. As our Church pretends to no In-

fallibility

fallibility even in Spirituals, her proper Province, ſo it cannot be an Affront to her to imagine that ſhe may err in Temporals which are not ſo much under her immediate care.— But to my Taſk.

The whole Earth being Curs'd, and no Bread to be had but what we eat in the ſweat of our Brows, vaſt Toil muſt be undergone before Man can provide himſelf with Neceſſaries for his Suſtenance and the bare ſupport of his corrupt and defective Nature as he is a ſingle Creature; but infinitely more to make Life comfortable in a Civil Society, where Men are become taught Animals, and great Numbers of them have by mutual compact framed themſelves into a Body Politick; and the more Man's Knowledge encreaſes in this State, the greater will be the variety of Labour required to make him eaſy. It is impoſſible that a Society can long ſubſiſt, and ſuffer many of its Members to live in Idleneſs, and enjoy all the Eaſe and Pleaſure they can invent, without having at the ſame time great Multitudes of People that to make good this Defect will condeſcend to be quite the reverſe, and by uſe and patience inure their Bodies to work for others and themſelves beſides.

The Plenty and Cheapneſs of Proviſions depends in a great meaſure on the Price and Value that is ſet upon this Labour, and conſequently the Welfare of all Societies, even before they are tainted with Foreign Luxury, requires that it ſhould be perform'd by ſuch of their Members as in the firſt place are ſturdy and robuſt and never uſed to Eaſe or Idleneſs, and in the ſecond, ſoon contented as to the Neceſſaries of Life; ſuch as are glad to take up with the courſeſt Manufacture in every thing they wear, and in their Diet have no other aim than to feed their Bodies when their Stomachs prompt them to eat, and, with little regard to Taſte or Reliſh, refuſe no wholſome Nouriſhment that can be ſwallow'd when Men are Hungry, or aſk any thing for their Thirſt but to quench it.

As the greateſt part of the Drudgery is to be done by Day-light, ſo it is by this only that they actually meaſure the time of their Labour, without any thought of the Hours they are employ'd, or the Wearineſs they feel; and the Hireling in the Country muſt get up in the Morning, not becauſe he has reſted enough, but becauſe the Sun is going to riſe. This laſt Article alone would be an intolerable Hardſhip to Grown People under Thirty, who during Nonage had been uſed to lie a-bed as long as they could ſleep; but all three together make up ſuch a Condition of Life as a Man more mildly Educated would hardly chuſe; tho' it ſhould deliver him from a Goal or a Shrew.

If ſuch People there muſt be, as no great Nation can be happy without vaſt Numbers of them, would not a Wiſe Legiſlature cultivate the Breed of them with all imaginable Care, and provide againſt their Scarcity as he would prevent the Scarcity of Proviſion it ſelf? No Man would be Poor and fatigue himſelf for a Livelihood if he could help it. The abſolute neceſſity all ſtand in for Victuals and Drink, and in cold Climates for Cloaths and Lodging, makes them ſubmit to any thing that can be born with. If no body did Want, no body would Work; but the greateſt Hardſhips are look'd upon as Solid Pleaſures when they keep a Man from Starving.

From what has been ſaid it is manifeſt, that in a Free Nation where Slaves are not allow'd of, the ſureſt Wealth conſiſts in a Multitude of laborious Poor; for beſides that they are the never-failing Nurſery of Fleets and Armies, without them there could be no Enjoyment, and no Product of any Country could be valuable. To make the Society happy and People eaſie under the meaneſt Circumſtances, it is requiſite that great Numbers of them ſhould be Ignorant as well as Poor. Knowledge both enlarges and multiplies our Deſires, and the *fewer things* a Man wiſhes for, the more eaſily his *Neceſſities* may be ſupply'd.

The Welfare and Felicity therefore of every State and Kingdom, require that the Knowledge of the Working Poor ſhould be confin'd within the Verge of their Occupations, and never extended (as to things viſible) beyond what relates to their Calling. The more a Shepherd, a Plowman or any other Peaſant knows of the World, and the things that are Foreign to his Labour or Employment, the leſs fit he'll be to go through the Fatigues and Hardſhips of it with Chearfulneſs and Content.

Reading, Writing and Arithmetick are very neceſſary to thoſe, whoſe Buſineſs require ſuch Qualifications, but where Peoples livelihood has no dependance on theſe Arts, they are very pernicious to the Poor, who are forc'd to get their Daily Bread by their Daily Labour. Few Children make any Progreſs at School, but at the ſame time they are capable of being employ'd in ſome Buſineſs or other, ſo that every Hour thoſe ſort of poor People ſpend at their Book is ſo much time loſt to the Society. Going to School in compariſon to Working is Idleneſs, and the longer Boys continue in this eaſy ſort of Life, the more unfit they'll be when grown up for downright Labour, both as to Strength and Inclination. Men, who are to remain and end their Days in a Laborious, Tireſome and Painful Station of Life, the ſooner they are put upon it at firſt, the more patiently they'll ſubmit to it for ever after. Hard Labour and the courſeſt Diet are a proper Puniſhment to ſeveral kinds of Malefactors, but to impoſe either on thoſe that have not been uſed and brought up to both is the greateſt Cruelty, when there is no Crime you can charge them with.

Reading and Writing are not attain'd to without ſome labour of the Brain and Aſſiduity, and before People are tolerably vers'd in either, they eſteem themſelves infinitely above thoſe who are wholly Ignorant of them, often with ſo little Juſtice and Moderation as if they were of another Species. As

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all Mortals have naturally an Averſion to trouble and Pains-taking, ſo we are all fond of, and apt to over-value thoſe Qualifications we have purchas'd at the Expence of our Eaſe and Quiet for Years together. Thoſe who ſpent a great part of their Youth in learning to Read, Write and Cypher, expect and not unjuſtly to be employ'd where thoſe Qualifications may be of uſe to them; the generality of them will look upon downright Labour with the utmoſt Contempt, I mean Labour perform'd in the Service of others in the loweſt Station of Life, and for the meaneſt Conſideration. A Man, who has had ſome Education, may follow Husbandry by Choice, and be diligent at the dirtieſt and moſt labourious Work; but then the Concern muſt be his own, and Avarice, the Care of a Family, or ſome other preſſing Motive muſt put him upon it; but he won't make a good Hireling and ſerve a Farmer for a pitiful Reward; at leaſt he is not ſo fit for it as a Day-Labourer that has always been employ'd about the Plow and Dung-Cart, and remembers not that ever he has lived otherwiſe.

When Obſequiouſneſs and mean Services are required, we ſhall always obſerve that they are never ſo chearfully nor ſo heartily perform'd as from Inferiours to Superiours; I mean Inferiours not only in Riches and Quality, but likewiſe in Knowledge and Underſtanding. A Servant can have no unfeign'd Reſpect for his Maſter, as ſoon as he has Senſe enough to find out that he ſerves a Fool. When we are to learn or to obey, we ſhall experience in our ſelves, that the greater Opinion we have of the Wiſdom and Capacity of thoſe that are either to Teach or Command us, the greater Deference we pay to their Laws and Inſtructions. No Creatures ſubmit contentedly to their Equals, and ſhould a Horſe know as much as a Man, I ſhould not deſire to be his Rider.

Here I am obliged again to make a Digreſſion, tho' I declare I never had a leſs Mind to it than I have at this Minute; but I ſee a thouſand Rods in Piſs, and the whole Poſſe of diminutive Pedants againſt me for aſſaulting the Chriſt-croſs-row, and oppoſing the very Elements of Literature.

This is no Panick Fear, and the Reader will not imagine my Apprehenſions ill grounded, if he conſiders what an Army of petty Tyrants I have to cope with, that all either actually perſecute with Birch or elſe are ſolliciting for ſuch a Preferment. For if I had no other Adverſaries than the ſtarving Wretches of both Sexes, throughout the Kingdom of *Great-Britain*, that from a natural Antipathy to Working, have a great Diſlike to their preſent Employment, and perceiving within a much ſtronger Inclination to Command than ever they felt to obey others, think themſelves qualify'd, and wiſh from their Hearts to be Maſters and Miſtreſſes of Charity-Schools, the Number of my Enemies would by the moſt modeſt Computation amount to one hundred thouſand at leaſt.

Methinks I hear them cry out that a more dangerous Doctrine never was broach'd, and Popery's a Fool to it, and ask what Brute of a *Saracen* it is that draws his ugly Weapon for the Deſtruction of Learning. It is ten to one but they'll indict me for endeavouring by Inſtigation of the Prince of Darkneſs, to introduce into theſe Realms greater Ignorance and Barbarity than ever Nation was plunged into by *Goths* and *Vandals* ſince the Light of the Goſpel firſt appeared in the World. Whoever labours under the publick Odium has always Crimes laid to his Charge he never was guilty of, and it will be ſuſpected that I have had a hand in obliterating the Holy Scriptures, and perhaps affirm'd that it was at my Requeſt that the ſmall Bibles publiſh'd by Patent in the Year 1721, and chiefly made uſe of in Charity-Schools, were through badneſs of

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Print and Paper render'd illegible: which
protest I am as innocent of as the Child unb
But I am in a thousand Fears; the more I consi
any Case the worse I like it, and the greatest C
fort I have is in my sincere Belief, that hardly
body will mind a Word of what I say; or else i
ver the People suspected that what I write wo
be of any weight to any considerable part of
Society, I should not have the Courage barely
think on all the Trades I should disoblige; an
cannot but smile when I reflect on the Variet
uncouth Sufferings that would be prepar'd for
if the Punishment they would differently inflict
on me was emblematically to point at my Crim
For if I was not suddenly stuck full of useless P
knives up to the Hilts, the Company of Station
would certainly take me in hand, and either ha
me buried alive in their Hall under a great H
of Primers and Spelling-Books, they would not
able to sell; or else send me up against Tide to
bruised to Death in a Paper-Mill that would be
bliged to stand still a Week upon my account. T
Ink-makers at the same time would for the P
lick Good offer to choak me with Astringents,
drown me in the black Liquor that would be
upon their Hands: which, if they joyn'd Stock, mi
easily be perform'd in less than a Month: and,
should escape the Cruelty of these united Bod
the Resentment of a private Monopolist would
as fatal to me, and I should soon find myself p
ed and knock'd o'th' Head with little squat Bil
clasp'd in Brass and ready arm'd for Mischief, th
Charitable Learning ceasing, would be fit for
thing but unopen'd to fight with, and Extern
truly Polemick.

The Digression I spoke of just now is not
foolish Trifle that ended with the last Parag
and which the grave Critick, to whom all M
unreasonable, will think very impertinent

serious Apologetical one I am going to make out of hand, to clear myself from having any Design against Arts and Sciences, as some Heads of Colleges and other careful Preservers of human Learning might have apprehended upon seeing Ignorance recommended as a necessary Ingredient in the mixture of Civil Society.

In the first place I would have near double the number of Professors in every University of what there is now. Theology with us is generally well provided, but the two other Faculties have very little to boast of, especially Physick. Every Branch of that Art ought to have two or three Professors, that would take Pains to communicate their Skill and Knowledge to others. In Publick Lectures a vain Man has great Opportunities to set off his Parts, but private Instructions are more useful to Students. Pharmacy and the Knowledge of the Simples are as necessary as Anatomy or the History of Diseases: It is a shame that when Men have taken their Degree, and are by Authority entrusted with the Lives of the Subject, they should be forc'd to come to *London* to be acquainted with the *Materia Medica* and the Composition of Medicines, and receive Instructions from others that never had University Education themselves; it is certain that in the City I named there is ten times more Opportunity for a Man to improve himself in Anatomy, Botany, Pharmacy and the Practice of Physick, than at both Universities together. What has an Oyl-shop to do with Silks; or who would look for Hams and Pickles at a Mercers? Where things are well managed, Hospitals are made as subservient to the Advancement of Students in the Art of Physick as they are to the Recovery of Health in the Poor.

Good Sense ought to govern Men in Learning, *as well as in Trade*: No Man ever bound his Son Apprentice to a Goldsmith to make him a Linen-draper;

draper; then why ſhould he have a Divine for his Tutor to become a Lawyer or a Phyſician? It is true, that the Languages, Logick and Philoſophy ſhould be the firſt Studies in all the Learned Profeſſions; but there is ſo little Help for Phyſick in our Univerſities that are ſo rich, and where ſo many idle People are well paid for eating and drinking, and being magnificently as well as commodiouſly lodg'd, that bar Books and what is common to all the Three Faculties, a Man may as well qualify himſelf at *Oxford* or *Cambridge* to be a Turky-Merchant as he can to be a Phyſician: Which is in my humble Opinion a great ſign that ſome part of the great Wealth they are poſſeſſed of is not ſo well applied as it might be.

Profeſſors ſhould, beſides their Stipends allow'd them by the Publick, have Gratifications from every Student they teach, that Self-Intereſt as well as Emulation and the Love of Glory might ſpur them on to Labour and Aſſiduity. When a Man excels in any one Study or part of Learning, and is qualify'd to teach others, he ought to be procur'd if Money will purchaſe him, without regarding what Party, or indeed what Country or Nation he is of, whether Black or White. Univerſities ſhould be publick Marts for all manner of Literature, as your Annual Fairs, that are kept at *Leipſick*, *Francfort*, and other Places in *Germany*, are for different Wares and Merchandizes, where no difference is made between Natives and Foreigners, and which Men reſort to from all Parts of the World with equal Freedom and equal Privilege.

From paying the Gratifications I ſpoke of I would excuſe all Students deſign'd for the Miniſtry of the Goſpel. There is no Faculty ſo immediately neceſſary to the Government of a Nation as that of Theology, and as we ought to have great Numbers of Divines for the Service of this Iſland, I would not have the meaner People diſcouraged from [illegible]

up their Children to that Function. For though wealthy Men, if they have many Sons, ſometimes make one of them a Clergyman, as we ſee even Perſons of Quality take up Holy Orders, and there are likewiſe People of good Senſe, eſpecially Divines, that from a Principle of Prudence bring up their Children to that Profeſſion, when they are morally aſſured that they have Friends or Intereſt enough, and ſhall be able either by a good Fellowſhip at the Univerſity, Advowſons or other Means to procure 'em a Livelihood: But theſe produce not the large Number of Divines that are yearly Ordain'd, and for the Bulk of the Clergy we are indebted to another Original.

Among the midling People of all Trades there are Bigots who have a ſuperſtitious Awe for a Gown and Caſſock: of theſe there are Multitudes that feel an ardent Deſire of having a Son promoted to the Miniſtry of the Goſpel, without conſidering what is to become of them afterwards; and many a kind Mother in this Kingdom, without conſulting her own Circumſtances or her Child's Capacity, tranſported with this laudable Wiſh, is daily feaſting on this pleaſing Thought, and often before her Son is twelve Years old, mixing Maternal Love with Devotion, throws herſelf into Ecſtaſies and Tears of Satisfaction, by reflecting on the future Enjoyment ſhe is to receive from ſeeing him ſtand in a Pulpit, and with her own Ears hearing him preach the Word of God. It is to this Religious Zeal, or at leaſt the Human Frailties that paſs for and repreſent it, that we owe the great plenty of poor Scholars the Nation enjoys. For conſidering the inequality of Livings, and the ſmallneſs of Benefices up and down the Kingdom, without this happy Diſpoſition in Parents of ſmall Fortune, we could not poſſibly be furniſhed from any other Quarter with proper Perſons for the Miniſtry, to attend all the Cures of Souls, ſo pitifully provided

for, that no Mortal could Live upon them that had been Educated in any tolerable Plenty, unless he was possessed of real Virtue, which it is Foolish and indeed Injurious, we should more expect from the Clergy than we generally find it in the Laity.

The great Care I would take to promote that part of Learning which is more immediately useful to Society, should not make me neglect the more Curious and Polite, but all the Liberal Arts and every Branch of Literature should be encouraged throughout the Kingdom, more than they are, if my wishing could do it. In every County there should be one or more large Schools erected at the Publick Charge for *Latin* and *Greek*, that should be divided into six or more Classes, with particular Masters in each of them. The whole should be under the Care and Inspection of some Men of Letters in Authority, who would not only be Titular Governors, but actually take pains at least twice a Year, in hearing every Class thoroughly examin'd by the Master of it, and not content themselves with judging of the Progress the Scholars had made from Themes and other Exercises that had been made out of their Sight.

At the same time I would discharge and hinder the multiplicity of those petty Schools, that never would have had any Existence had the Masters of them not been extremely indigent. It is a Vulgar Error that no body can spell or write *English* well without a little smatch of *Latin*. This is upheld by Pedants for their own Interest, and by none more strenuously maintained than such of 'em as are poor Scholars in more than one Sense: in the mean time it is an abominable Falshood. I have known, and am still acquainted with several, and some of the Fair Sex, that never learn'd any *Latin*, and yet keep to strict Orthography, and write admirable good Sense; where on the other hand every body may meet with the Scriblings of pretended Scho-

rs, at leaſt ſuch as went to a Grammar-School
r ſeveral Years, that have Grammar Faults and
e ill-ſpelt. The underſtanding of *Latin* thorough-
is highly neceſſary to all that are deſigned for
ıy of the Learned Profeſſions, and I would have
ı Gentleman without Literature; even thoſe who
e to be brought up Attorneys, Surgeons and A-
ıthecaries, ſhould be much better vers'd in that
anguage than generally they are; but to Youth
ıo afterwards are to get a Livelihood in Trades
d Callings in which *Latin* is not daily wanted, it
of no Uſe, and the learning of it an evident Loſs
juſt ſo much Time and Money as are beſtowed
on it. When Men come into Buſineſs, what was
ught them of it in thoſe petty Schools is either
ın forgot, or only fit to make them impertinent,
d often very troubleſome in Company. Few Men
n forbear valuing themſelves on any Knowledge
ey had once acquired, even after they have loſt
; and unleſs they are very modeſt and diſcreet,
e undigeſted ſcraps which ſuch People common-
remember of *Latin*, ſeldom fail of rendring them
one time or other ridiculous to thoſe who under-
nd it.

Reading and Writing I would Treat as we do
ıſick and Dancing, I would not hinder them nor
ce them upon the Society: As long as there was
ything to be got by them, there would be Ma-
rs enough to Teach them; but nothing ſhould
taught for nothing but at Church: And here I
uld exclude even thoſe who might be deſigned
the Miniſtry of the Goſpel; for if Parents are
miſerably Poor that they can't afford their Chil-
n thoſe firſt Elements of Learning, it is Impu-
ıce in them to aſpire any further.

t would Encourage likewiſe the lower ſort of
ple to give their Children this part of Educa-
n, if they could ſee them preferred to thoſe of
: Sots or ſorry Rake-hells, that never knew what

it was to provide a Rag for their Brats but by Begging. But now when a Boy or a Girl are wanted for any ſmall Service, we reckon it a Duty to employ our Charity Children before any other. The Education of them looks like a Reward for being Vicious and Unactive, a Benefit commonly beſtow'd on Parents, who deſerve to be puniſhed for ſhamefully neglecting their Families. In one Place you may hear a Raſcal Half-drunk, Damning himſelf, call for the other Pot, and as a good Reaſon for it add, that his Boy is provided for in Cloaths and has his Schooling for nothing: In another you ſhall ſee a poor Woman in great Neceſſity, whoſe Child is to be taken care of, becauſe herſelf is a Lazy Slut, and never did any thing to remedy her Wants in good earneſt, but bewailing them at a Jin-ſhop.

If every Body's Children are well taught, who by their own Induſtry can Educate them at our Univerſities, there will be Men of Learning enough to ſupply this Nation and ſuch another; and Reading, Writing or Arithmetick would never be wanting in the Buſineſs that requires them, tho' none were to learn them but ſuch whoſe Parents could be at the Charge of it. It is not with Letters as it is with the Gifts of the Holy Ghoſt, that they may not be purchaſed with Money; and bought Wit, if we believe the Proverb, is none of the Worſt.

I thought it neceſſary to ſay thus much of Learning, to obviate the Clamours of the Enemies to Truth and fair Dealing, who, had I not ſo amply explained my ſelf on this Head, would have repreſented me as a Mortal Foe to all Literature and uſeful Knowledge, and a wicked Advocate for univerſal Ignorance and Stupidity. I ſhall now make good my Promiſe of anſwering what I know the Well-wiſhers to Charity-Schools would object againſt me, by ſaying that they brought up the Children under their care to Warrantable and Labourious Trades, and not to Idleneſs as I did inſinuate.

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I have ſufficiently ſhew'd already, why going to School was Idleneſs if compar'd to Working, and exploded this ſort of Education in the Children of the Poor, becauſe it Incapacitates them ever after for downright Labour, which is their proper Province, and in every Civil Society a Portion they ought not to repine or grumble at, if exacted from them with Diſcretion and Humanity. What remains is that I ſhould ſpeak as to their putting them out to Trades, which I ſhall endeavour to demonſtrate to be deſtructive to the Harmony of a Nation, and an impertinent intermedling with what few of theſe Governours know any thing of.

In order to this let us examine into the Nature of Societies, and what the Compound ought to conſiſt of, if we would raiſe it to as high a degree of Strength, Beauty and Perfection, as the Ground we are to do it upon will let us. The Variety of Services that are required to ſupply the Luxurious and Wanton Deſires as well as real Neceſſities of Man, with all their ſubordinate Callings, is in ſuch a Nation as ours prodigious; yet it is certain that, tho' the number of thoſe ſeveral Occupations be exceſſively great, it is far from being infinite: if you add one more than is required it muſt be ſuperfluous. If a Man had a good Stock and the beſt Shop in *Cheapſide* to ſell Turbands in, he would be ruin'd, and if *Demetrius* or any other Silver-ſmith made nothing but *Diana*'s Shrines, he would not get his Bread, now the Worſhip of that Goddeſs is out of Faſhion. As it is Folly to ſet up Trades that are not wanted, ſo what is next to it is to encreaſe in any one Trade the Numbers beyond what are required. As things are managed with us, it would be prepoſterous to have as many Brewers as there are Bakers, or as many Woollendrapers as there are Shoemakers. This Proportion as to Numbers in every Trade finds it ſelf, and is never better kept than when no Body meddles or interferes with it.

People that have Children to educate that muſt get their Livelihood, are always conſulting and deliberating what Trade or Calling they are to bring them up to, 'till they are fix'd; and thouſands think on this that hardly think at all on any thing elſe. Firſt they confine themſelves to their Circumſtances, and he that can give but ten Pounds with his Son muſt not look out for a Trade where they ask an hundred with an Apprentice: but the next they think on is always which will be the moſt advantageous; if there be a Calling where at that time People are more generally employ'd than they are in any other in the ſame Reach, there are preſently half a ſcore Fathers ready to ſupply it with their Sons. Therefore the greateſt Care moſt Companies have is about the Regulation of the Number of Prentices. Now when all Trades complain, and perhaps juſtly, that they are overſtocked, you manifeſtly injure that Trade, to which you add one Member more than would flow from the Nature of Society. Beſides that the Governors of Charity-Schools don't deliberate ſo much what Trade is the beſt, but what Tradeſmen they can get that will take the Boys, with ſuch a Sum; and few Men of Subſtance and Experience will have any thing to do with theſe Children; they are afraid of an hundred Inconveniencies from the neceſſitous Parents of them: So that they are bound, at leaſt moſt commonly, either to Sots and neglectful Maſters, or elſe ſuch as are very needy and don't care what becomes of their Prentices, after they have received the Money: by which it ſeems as if we ſtudy'd nothing more than to have a perpetual Nurſery for Charity-Schools.

When all Trades and Handicrafts are over-ſtock'd, it is a certain ſign there is a Fault in the Management of the Whole; for it is impoſſible there ſhould be too many People if the Country is able to [illegible] *them.* Are Proviſions dear? Whoſe Fault is it?

as long as you have Ground untill'd and Hands unemploy'd? But I ſhall be anſwer'd, that to increaſe Plenty, muſt at long run undo the Farmer or leſſen the Rents all over *England*. To which I reply, that what the Husbandman complains of moſt is what I would redreſs; The greateſt Grievance of Farmers, Gardiners and others, where hard Labour is required, and dirty Work to be done, is, that they can't get Servants for the ſame Wages they uſed to have them at. The Day-Labourer grumbles at ſixteen Pence to do no other Drudgery than what Thirty Years ago his Grandfather did chearfully for half the Money. As to the Rents, it is impoſſible they ſhould fall whilſt you encreaſe your Numbers, but the Price of Proviſions and all Labour in general muſt fall with them if not before; and a Man of a Hundred and Fifty Pounds a Year, has no Reaſon to complain that his Income is reduced to One Hundred, if he can buy as much for that One Hundred as before he could have done for Two.

There is no Intrinſick Worth in Money but what is alterable with the Times, and whether a Guinea goes for Twenty Pounds or for a Shilling, it is (as I have already hinted before) the Labour of the Poor, and not the high and low Value that is ſet on Gold or Silver, which all the Comforts of Life muſt ariſe from. It is in our Power to have a much greater Plenty than we enjoy, if Agriculture and Fiſhery were taken care of, as they might be; but we are ſo little capable of increaſing our Labour, that we have hardly Poor enough to do what is neceſſary to make us ſubſiſt. The Proportion of the Society is ſpoil'd, and the Bulk of the Nation, which ſhould every where conſiſt of Labouring Poor, that are unacquainted with every thing but their Work, ſignify little for the other Parts. In all Buſineſs where downright Labour is ſhun'd or over-paid, there is plenty of People. To one Merchant you

have ten Book-keepers, or at leaſt Pretenders; and everywhere in the Country the Farmer wants Hands. Ask for a Footman that for ſome Time has been in Gentlemen's Families, and you'll get a dozen that are all Butlers. You may have Chamber-maids by the Score, but you can't get a Cook under extravagant Wages.

No Body will do the dirty ſlaviſh Work, that can help it. I don't diſcommend them; but all theſe things ſhew that the People of the meaneſt Rank know too much to be ſerviceable to us. Servants require more than Maſters and Miſtreſſes can afford, and what madneſs is it to encourage them in this, by induſtriouſly encreaſing at our Coſt that Knowledge which they will be ſure to make us pay for over again! And it is not only that thoſe who are educated at our own Expence encroach upon us, but the raw ignorant Country Wenches and Boobily Fellows that can do, and are good for, nothing, impoſe upon us likewiſe. The ſcarcity of Servants occaſion'd by the Education of the firſt, gives a Handle to the latter of advancing their Price, and demanding what ought only to be given to Servants that underſtand their Buſineſs, and have moſt of the good Qualities that can be required in them.

There is no place in the World where there are more clever Fellows to look at or to do an Errand than ſome of our Footmen; but what are they good for in the main? The greateſt part of them are Rogues and not to be truſted; and if they are Honeſt half of them are Sots, and will get Drunk three or four times a Week. The ſurly ones are generally Quarrelſome, and valuing their Manhood beyond all other Conſiderations, care not what Cloaths they ſpoil, or what Diſappointments they may occaſion, when their Proweſs is in Queſtion. Thoſe who are good-natured, are generally ſad Whore-mongers, are ever running after the Wenches, and [illegible]

the Maid Servants they come near. Many of them are Guilty of all these Vices, Whoring, Drinking, Quarrelling, and yet shall have all their Faults overlook'd and bore with, because they are Men of good Mien and humble Address that know how to wait on Gentlemen; which is an unpardonable Folly in Masters, and generally ends in the Ruin of Servants.

Some few there are that are not addicted to any of these Failings, and understand their Duty besides; but as these are Rarities, so there is not one in Fifty but what over-rates himself; his Wages must be extravagant, and you can never have done giving him; every thing in the House is his Perquisite, and he won't stay with you unless his Vails are sufficient to maintain a midling Family; and tho' you had taken him from the Dunghil, out of an Hospital, or a Prison, you shall never keep him longer than he can make of his Place what in his high Estimation of himself he shall think he deserves; nay, the best and most civilia'd, that never were Saucy and Impertinent, will leave the most indulgent Master, and, to get handsomely away, frame fifty Excuses, and tell downright Lies, as soon as they can mend themselves. A Man, who keeps an Half-Crown or Twelve-penny Ordinary, looks not more for Money from his Customers than a Footman does from every Guest that Dines or Sups with his Master; and I question whether the one does not often think a Shilling or half a Crown, according to the Quality of the Person, his Due as much as the other.

A Housekeeper who cannot afford to make many Entertainments, and does not often invite People to his Table, can have no creditable Man-Servant, and is forc'd to take up with some Country Booby or other Aukward Fellow, who will likewise give him the Slip as soon as he imagines himself fit for any other Service, and is made wiser by his

raſcally Companions. All noted Eating-Houſes and Places that many Gentlemen reſort to for Diverſion or Buſineſs, more eſpecially the Precincts of *Weſtminſter-hall*, are the great Schools for Servants, where the dulleſt Fellows may have their Underſtandings improved; and get rid at once of their Stupidity and their Innocence. They are the Academies for Footmen, where publick Lectures are daily read on all Sciences of low Debauchery by the experienc'd Profeſſors of them, and Students are inſtructed in above Seven Hundred illiberal Arts, how to Cheat, Impoſe upon, and find out the blind ſide of their Maſters, with ſo much Application, that in few Years they become Graduates in Iniquity. Young Gentlemen and others that are not thoroughly vers'd in the World, when they get ſuch knowing Sharpers in their Service, are commonly indulging above meaſure; and for fear of diſcovering their want of Experience hardly dare to contradict or deny them any thing, which is often the Reaſon that by allowing them unreaſonable Privileges they expoſe their Ignorance when they are moſt endeavouring to conceal it.

Some perhaps will lay the things I complain of to the charge of Luxury, of which I ſaid that it could do no hurt to a rich Nation, if the Imports never did exceed the Exports; but I don't think this Imputation Juſt, and nothing ought to be ſcorned on the Account of Luxury, that is downright the Effect of Folly. A Man may be very extravagant in indulging his Eaſe and his Pleaſure, and render the Enjoyment of the World as Operoſe and Expenſive as they can be made, if he can afford it, and at the ſame time ſhew his good Senſe in every thing about him: This he cannot be ſaid to do, if he induſtriouſly renders his People incapable of doing him that Service he expects from them. [illegible] too much Money, exceſſive Wages, and unreaſonable Vails that ſpoil Servants in *England*. A [illegible]

[illegible]

may have Five and Twenty Horſes in his Stables without being guilty of Folly, if it ſuits with the reſt of his Circumſtances, but if he keeps but one, and overfeeds it to ſhew his Wealth, he is a Fool for his Pains. Is it not Madneſs to ſuffer that Servants ſhould take three and others five *per Cent.* of what they pay to Tradeſmen for their Maſters, as is ſo well known to Watchmakers and others that ſell Toys, ſuperfluous Nicknacks, and other Curioſities, if they deal with People of Quality and Faſhionable Gentlemen, that are above telling their own Money? If they ſhould accept of a Preſent when offer'd, it might be conniv'd at, but it is an unpardonable Impudence that they ſhould claim it as their due, and contend for it if refuſed. Thoſe who have all the Neceſſaries of Life provided for, can have no occaſion for Money but what does them hurt as Servants, unleſs they were to hoard it up for Age or Sickneſs, which among our *Skip-kennels* is not very common, and even then it makes them Saucy and Inſupportable.

I am credibly inform'd that a parcel of Footmen are arriv'd to that height of Inſolence as to have enter'd into a Society together, and made Laws by which they oblige themſelves not to ſerve for leſs than ſuch a Sum, nor carry Burdens or any Bundle or Parcel above a certain Weight, not exceeding Two or Three Pounds, with other Regulations directly oppoſite to the Intereſt of thoſe they Serve, and altogether deſtructive to the Uſe they were deſign'd for. If any of them be turn'd away for ſtrictly adhering to the Orders of this Honourable Corporation, he is taken care of till another Service is provided for him, and there is no Money wanting at any time to commence and maintain a Law-ſuit againſt any Maſter that ſhall pretend to ſtrike or offer any other Injury to his Gentleman Footman, contrary to the Statutes of their Society. If this be true, as I have reaſon to believe it is, and

they

they are ſuffer'd to go on in conſulting and provid-ing for their own Eaſe and Conveniency any fur-ther, we may expect quickly to ſee the *French* Co-medy *Le Maitre le Valet* acted in good earneſt in moſt Families, which if not redreſs'd in a little time, and thoſe Footmen encreaſe their Company to the Number it is poſſible they may, as well as aſſemble when they pleaſe with Impunity, it will be in their Power to make a Tragedy of it when-ever they have a mind to't.

But ſuppoſe thoſe Apprehenſions frivolous and groundleſs, it is undeniable that Servants in gene-ral are daily encroaching upon Maſters and Miſ-treſſes, and endeavouring to be more upon the Le-vel with them. They not only ſeem ſollicitous to aboliſh the low dignity of their Condition, but have already conſiderably rais'd it in the common Eſti-mation from the Original Meanneſs which the Publick Welfare requires it ſhould always remain in. I don't ſay that theſe things are altogether ow-ing to Charity-Schools, there are other Evils they may be partly aſcrib'd to. *London* is too big for the Country, and in ſeveral reſpects we are wanting to our ſelves. But if a Thouſand Faults were to con-cur before the Inconveniencies could be produced we labour under, can any Man doubt who will con-ſider what I have ſaid, that Charity-Schools are Acceſſary, or at leaſt that they are more likely to Create and Encreaſe than to leſſen or redreſs thoſe Complaints.

The only thing of Weight then that can be ſaid in their behalf is, that ſo many Thouſand Children are Educated by them in the Chriſtian Faith and the Principles of the Church of *England*. To de-monſtrate that this is not a ſufficient Plea for them, I muſt deſire the Reader, as I hate Repetitions, to look back on what I have ſaid before, to which I ſhall add, that whatever is neceſſary to Salvation and requiſite for Poor Labouring People to know

concerning Religion, that Children learn at School, may fully as well either by Preaching or Catechizing be taught at Church, from which or ſome other Place of Worſhip I would not have the meaneſt of a Pariſh that is able to walk to it be abſent on *Sundays*. It is the Sabbath, the moſt uſeful Day in ſeven, that is ſet apart for Divine Service and Religious Exerciſe as well as reſting from Bodily Labour, and it is a Duty incumbent on all Magiſtrates to take partiſular Care of that Day. The Poor more eſpecially and their Children ſhould be made to go to Church on it both in the Fore and Afternoon, becauſe they have no Time on any other. By Precept and Example they ought to be encouraged and uſed to it from their very Infancy; the wilful Neglect of it ought to be counted Scandalous, and if downright Compulſion to what I urge might ſeem too Harſh and perhaps Impracticable, all Diverſions at leaſt ought ſtrictly to be prohibited, and the Poor hindred from every Amuſement Abroad that might allure or draw them from it.

Where this Care is taken by the Magiſtrates as far as it lies in their Power, Miniſters of the Goſpel may inſtill into the ſmalleſt Capacities, more Piety and Devotion, and better Principles of Virtue and Religion than Charity-Schools ever did or ever will produce, and thoſe who complain, when they have ſuch Opportunities, that they cannot imbue their Pariſhioners with ſufficient Knowledge of what they ſtand in need of as Chriſtians, without the aſſiſtance of Reading and Writing, are either very Lazy or very Ignorant and Undeſerving themſelves.

That the moſt Knowing are not the moſt Religious, will be evident if we make a Tryal between People of different Abilities even in this Juncture, where going to Church is not made ſuch an Obligation on the Poor and Illiterate, as it might be. Let us pitch upon a hundred Poor Men, the firſt

we can light on, that are above forty, and were brought up to hard Labour from their Infancy, ſuch as never went to School at all, and always lived remote from Knowledge and great Towns: Let us compare to theſe an equal number of very good Scholars, that ſhall all have had Univerſity Education; and be, if you will, half of them Divines, well verſed in Philology and Polemick Learning; then let us impartially examine into the Lives and Converſations of both, and I dare engage that among the firſt who can neither Read nor Write, we ſhall meet with more Union and Neighbourly Love, leſs Wickedneſs and Attachment to the World, more Content of Mind, more Innocence, Sincerity, and other good Qualities that conduce to the Publick Peace and real Felicity, than we ſhall find among the latter, where on the contrary we may be aſſured of the height of Pride and Inſolence, eternal Quarrels and Diſſentions, irreconcilable Hatreds, Strife, Envy, Calumny and other Vices deſtructive to mutual Concord, which the illiterate labouring Poor are hardly ever tainted with to any conſiderable Degree.

I am very well perſuaded, that what I have ſaid in the laſt Paragraph will be no News to moſt of my Readers; but if it be Truth, why ſhould it be ſtifled, and why muſt our Concern for Religion be eternally made a Cloak to hide our real Drifts and worldly Intentions? Would both Parties agree to pull off the Maſque, we ſhould ſoon diſcover that whatever they pretend to, they aim at nothing ſo much in Charity-Schools as to ſtrengthen their Party, and that the great Sticklers for the Charity by Educating Children in the Principles of Religion, mean, inſpiring them with a Superlative Veneration for the Clergy of the Church of England, and a ſtrong Averſion and immortal Animoſity againſt all that diſſent from it. To be aſſured of this, we are but to mind on the one hand, what Diſſenters

moſt admired for their Charity-Sermons and moſt fond to Preach them; and on the other, whether of late Years we have had any Riots or Party Scuffles among the Mob, in which the Youth of a famous Hoſpital in this City were not always the moſt forward Ring-leaders.

The Grand Aſſerters of Liberty, who are ever guarding themſelves and Skirmiſhing againſt Arbitrary Power, often when they are in no danger of it, are, generally ſpeaking, not very ſuperſtitious, nor ſeem to lay great ſtreſs on any Modern Apoſtleſhip: Yet ſome of theſe likewiſe ſpeak up loudly for Charity-Schools, but what they expect from 'em has no relation to Religion or Morality: They only look upon them as the proper means to deſtroy and diſappoint the power of the Prieſts over the Laity. Reading and Writing encreaſe Knowledge, and the more Men know, the better they can Judge for themſelves, and they imagine that, if Knowledge could be rendred Univerſal, People could not be Prieſt-rid, which is the thing they fear the moſt.

The Firſt, I confeſs, it is very probable will gee their Aim. But ſure Wiſe Men that are not Red-hot for a Party, or Bigots to the Prieſts, will not think it worth while to ſuffer ſo many Inconveniencies, as Charity-Schools may be the Occaſion of, only to promote the Ambition and Power of the Clergy. To the other I would anſwer, that if all thoſe who are Educated at the Charge of their Parents or Relations, will but think for themſelves and refuſe to have their Reaſon impoſed upon by the Prieſts, we need not be concerned for what the Clergy will work upon the Ignorant that have no Education at all. Let them make the moſt of them: conſidering the Schools we have for thoſe who can and will pay for Learning, it is ridiculous to imagine that the aboliſhing of Charity-Schools would be a ſtep towards any Ignorance that could be prejudicial to the Nation. I would

I would not be thought Cruel, and am well aſſured if I know any thing of myſelf, that I abhor Inhumanity; but to be Compaſſionate to exceſs where Reaſon forbids it, and the general Intereſt of the Society requires ſteadineſs of Thought and Reſolution, is an unpardonable Weakneſs. I know it will be ever urged againſt me, that it is Barbarous the Children of the Poor ſhould have no Opportunity of exerting themſelves, as long as God has not debarr'd them from Natural Parts and Genius more than the Rich. But I cannot think this is harder, than it is that they ſhould not have Money as long as they have the ſame Inclinations to ſpend as others. That great and uſeful Men have ſprung from Hoſpitals, I don't deny; but it is likewiſe very probable, that when they were firſt employ'd, many as capable as themſelves not brought up in Hoſpitals were neglected, that with the ſame good Fortune would have done as well as they, if they had been made uſe of inſtead of them.

There are many Examples of Women that have excelled in Learning, and even in War, but this is no reaſon we ſhould bring 'em all up to *Latin* and *Greek* or elſe Military Diſcipline, inſtead of Needlework and Houſewifry. But there is no ſcarcity of Sprightlineſs or Natural Parts among us, and no Soil or Climate has Human Creatures to boaſt of better formed either inſide or outſide than this Iſland generally produces. But it is not Wit, Genius, or Docility we want, but Diligence, Application, and Aſſiduity.

Abundance of hard and dirty Labour is to be done, and coarſe Living is to be complied with: Where ſhall we find a better Nurſery for theſe Neceſſities than the Children of the Poor? none certainly are nearer to it or fitter for it. Beſides that the things I called Hardſhips, neither ſeem nor are ſuch to thoſe that have been brought up to 'em, and know no better. There is not a more contented Perſon among

among us, than those who work the hardest and are the least acquainted with the Pomp and Delicacies of the World.

These are Truths that are undeniable; yet I know few People will be pleased to have them divulged; what makes them odious is an unreasonable Vein of Petty Reverence for the Poor, that runs through most Multitudes, and more particularly in this Nation, and arises from a mixture of Pity, Folly and Superstition. It is from a lively Sense of this Compound that Men cannot endure to hear or see any thing said or acted against the Poor; without considering, how Just the one, or Insolent the other. So a Beggar must not be beat tho' he strikes you first. Journeymen Taylors go to Law with their Masters and are obstinate in a wrong Cause, yet they must be pitied; and Murmuring Weavers must be relieved, and have fifty silly things done to humour them, though in the midst of their Poverty they insult their Betters, and on all Occasions appear to be more prone to make Holy-days and Riots than they are to Working or Sobriety.

This puts me in mind of our Wool, which considering the posture of our Affairs, and the Behaviour of the Poor, I sincerely believe ought not upon any Account to be carried Abroad: But if we look into the reason, why suffering it to be fetched away is so pernicious, our heavy Complaint and Lamentations that it is exported can be no great Credit to us. Considering the mighty and manifold Hazards that must be run before it can be got off the Coast, and safely landed beyond Sea; it is manifest that the Foreigners, before they can work our Wool, must pay more for it very considerably, than what we can have it for at Home. Yet notwithstanding this great difference in the Prime Cost, they can afford to sell the Manufactures made of it cheaper at Foreign Markets than ourselves. This is the Disaster we groan under, the intollerable

Mischief

Miſchief, without which the Exportation of that Commodity could be no greater prejudice to us than that of Tin or Lead, as long as our Hands were fully employed, and we had ſtill Wool to ſpare.

There is no People yet come to higher Perfection in the Woollen Manufacture, either as to diſpatch or goodneſs of Work, at leaſt in the moſt conſiderable Branches, than ourſelves, and therefore what we complain of can only depend on the difference in the Management of the Poor between other Nations and ours. If the labouring People in one Country will work Twelve Hours in a Day, and ſix Days in a Week, and in another they are employ'd but Eight Hours in a Day, and not above Four Days in a Week, the one is obliged to have Nine Hands for what the other does with Four. But if moreover the Living, the Food and Raiment, and what is conſumed by the Workmen of the Induſtrious coſts but half the Money of what is expended among an equal Number of the other, the Conſequence muſt be that the firſt will have the Work of Eighteen Men for the ſame Price as the other gives for the Work of Four. I would not inſinuate, neither do I think, that the difference either in diligence or neceſſaries of Life between us and any Neighbouring Nation is near ſo great as what I ſpeak of, yet I would have it conſidered that half of that difference, and much leſs is ſufficient to even ballance the Diſadvantage they labour under as to the Price of Wool.

Nothing to me is more evident than that no Nation in any Manufactory whatever can underſell their Neighbours with whom they are at leaſt but Equals as to Skill and Diſpatch, and the convenience for Working, more eſpecially when the Prime Coſt of the thing to be Manufactured is not in their favour; unleſs they have Proviſions and whatever is relating to their Suſtenance cheaper, or elſe Wages

more

men that are either more Aſſiduous, and will remain longer at their Work, or be content with a meaner and courſer way of Living than thoſe of their Neighbours. This is certain, that where Numbers are equal, the more laborious People are, and the fewer Hands the ſame Quantity of Work is perform'd by, the greater Plenty there is in a Country of the Neceſſaries for Life, the more conſiderable and the cheaper that Country may render its Exports.

It being granted then, that abundance of Work is to be done, the next thing which I think to be likewiſe undeniable is, that the more chearfully it is done the better, as well for thoſe that perform it as for the reſt of the Society. To be happy is to be pleas'd, and the leſs Notion a Man has of a better way of Living, the more content he'll be with his own; and on the other hand, the greater a Man's Knowledge and Experience is in the World, the more exquiſite the Delicacy of his Taſte, and the more conſummate Judge he is of things in general, certainly the more difficult it will be to pleaſe him. I would not advance any thing that is Barbarous or Inhuman: But when a Man enjoys himſelf, Laughs and Sings, and in his Geſture and Behaviour ſhews me all the tokens of Content and Satisfaction, I pronounce him happy, and have nothing to do with his Wit or Capacity. I never enter into the Reaſonableneſs of his Mirth, at leaſt I ought not to judge of it by my own Standard, and argue from the Effect which the thing that makes him merry would have upon me. At that rate a Man that hates Cheeſe muſt call me Fool for loving blue Mold. *De guſtibus non eſt diſputandum* is as true in a Metaphorical as it is in the Literal Senſe, and the greater the diſtance is between People as to their Condition, their Circumſtances and manner of Living, the leſs capable they are of judging of one anothers Troubles or Pleaſures.

Had

Had the meaneſt and moſt unciviliz'd Peaſant leave *Incognito* to obſerve the greateſt King for a Fortnight; tho' he might pick out ſeveral Things he would like for himſelf, yet he would find a great many more, which, if the Monarch and he were to change Conditions, he would wiſh for his part to have immediately alter'd or redreſs'd, and which with Amazement he ſees the King ſubmit to. And again if the Sovereign was to examine the Peaſant in the ſame manner, his Labour would be inſufferable, the Dirt and Squallor, his Diet and Amours, his Paſtimes and Recreations would be all abominable; but then what Charms would he find in the other's Peace of Mind, the Calmneſs and Tranquility of his Soul? No Neceſſity for Diſſimulation with any of his Family, or feign'd Affection to his Mortal Enemies; no Wife in a Foreign Intereſt, no Danger to apprehend from his Children; no Plots to unravel, no Poyſon to fear; no popular Stateſman at Home or cunning Courts abroad to manage; no ſeeming Patriots to bribe; no unſatiable Favourite to gratify; no ſelfiſh Miniſtry to obey; no divided Nation to pleaſe, or fickle Mob to humour, that would direct and interfere with his Pleaſures.

Was impartial Reaſon to be Judge between real Good and real Evil, and a Catalogue made accordingly of the ſeveral Delights and Vexations differently to be met with in both Stations, I queſtion whether the Condition of Kings would be at all preferable to that of Peaſants, even as Ignorant and Laborious as I ſeem to require the latter to be. The Reaſon why the generality of People would rather be Kings than Peaſants is firſt owing to Pride and Ambition, that is deeply riveted in human Nature, and which to gratify we daily ſee Men undergo and deſpiſe the greateſt Hazards and Difficulties. Secondly, to the difference there is in the force with which our Affection is wrought upon as the

Objects

Objects are either Material or Spiritual. Things that immediately ſtrike our outward Senſes act more violently upon our Paſſions than what is the reſult of Thought and the dictates of the moſt demonſtrative Reaſon, and there is a much ſtronger Biaſs to gain our Liking or Averſion in the firſt than there is in the latter.

Having thus demonſtrated that what I urge could be no Injury or the leaſt diminution of Happineſs to the Poor, I leave it to the judicious Reader, whether it is not more probable we ſhould encreaſe our Exports by the Methods I hint at, than by fitting ſtill and damning and ſinking our Neighbours for beating us at our own Weapons; ſome of them out-ſelling us in Manufactures made of our own Product which they dearly purchas'd, others growing Rich in ſpight of Diſtance and Trouble, by the ſame Fiſh which we neglect, tho' it is ready to jump into our Mouths.

As by diſcouraging Idleneſs with Art and Steadineſs you may compel the Poor to labour without Force, ſo by bringing them up in Ignorance you may inure them to real Hardſhips without being ever ſenſible themſelves that they are ſuch. By bringing them up in Ignorance, I mean no more, as I have hinted long ago, than that as to Worldly Affairs their Knowledge ſhould be confin'd within the Verge of their own Occupations, at leaſt that we ſhould not take Pains to extend it beyond thoſe Limits. When by theſe two Engines we ſhall have made Proviſions, and conſequently Labour cheap, we muſt infallibly out-ſell our Neighbours; and at the ſame time encreaſe our Numbers. This is the Noble and Manly way of encountring the Rivals of our Trade, and by dint of Merit out-doing them at Foreign Markets.

To allure the Poor we make uſe of Policy in ſome Caſes with Succeſs. Why ſhould we be neglectful of it in the moſt important Point, when they make

their

their boast that they will not live as the Poor of other Nations? If we cannot alter their Resolution, why should we applaud the Justness of their Sentiments against the Common Interest? I have often wondred formerly how an *Englishman*, that pretended to have the Honour and Glory as well as the Welfare of his Country at Heart, could take delight in the Evening to hear an Idle Tenant that owed him above a Year's Rent ridicule the *French* for wearing Wooden Shoes, when in the Morning he had had the Mortification of hearing the great King *William*, that Ambitious Monarch as well as able Statesman, openly own to the World and with Grief and Anger in his Looks complain of the Exorbitant Power of *France*. Yet I don't recommend Wooden Shoes, nor do the Maxims I would introduce require Arbitrary Power in one Person. Liberty and Property I hope may remain secured, and yet the Poor be better employ'd than they are, tho' their Children should wear out their Cloaths by useful Labour, and blacken them with Country Dirt for something, instead of tearing them off their Backs at play, and dawbing 'em with Ink for nothing.

There is above Three or Four Hundred Years Work, for a Hundred Thousand Poor more than we have in this Island. To make every part of it Useful, and the whole thoroughly Inhabited, many Rivers are to be made Navigable, Canals to be cut in Hundreds of Places. Some Lands are to be drain'd and secured from Inundations for the future. Abundance of barren Soil is to be made fertile; and Thousands of Acres rendred more beneficial by being made more accessible. *Dii Laboribus omnia dant.* There is no difficulty of this Nature, that Labour and Patience cannot surmount. The highest Mountains may be thrown into their Valleys that stand ready to receive them, and Bridges might be laid where now we would not dare to think of it.

it. Let us look back on the Stupendious Works of the *Romans*, more especially their Highways and Aqueducts. Let us consider in one view the vast Extent of several of their Roads, how substantial they made them, and what Duration they have been of, and in another a poor Traveller that at every Ten Miles End is stop'd by a Turnpike, and dunn'd for a Penny for mending the Roads in the Summer, with what every Body knows will be Dirt before the Winter that succeeds it is expired.

The Conveniency of the Publick ought ever to be the publick Care, and no private Interest of a Town or a whole County should ever hinder the Execution of a Project or Contrivance that would manifestly tend to the Improvement of the whole; and every Member of the Legislature, who knows his Duty, and would chuse rather to act like a wise Man, than curry Favour with his Neighbours, will prefer the least Benefit accruing to the whole Kingdom to the most visible Advantage of the Place he serves for.

We have Materials of our own, and want neither Stone nor Timber to do any thing, and was the Money that People give uncompell'd to Beggars who don't deserve it, and what every Housekeeper is oblig'd to pay to the Poor of his Parish that is otherwise employ'd or ill applied, to be put together every Year, it would make a sufficient Fund to keep a great many Thousands at work. I don't say this because I think it practicable, but only to shew that we have Money enough to spare to employ vast multitudes of Labourers; neither should we want for Mud for it as we perhaps might imagine. When it is taken for granted that a Soldier, whose Strength and Vigour is to be kept up at least as much as any Body's, can live upon Six-Pence a Day, I can't conceive the Necessity of giving the greatest part of the Year Sixteen and Eighteen Pence to a Day-Labourer.

The Fearful and Cautious People that are ever Jealous of their Liberty, I know will cry out, that where the Multitudes I ſpeak of ſhould be kept in conſtant Pay, Property and Privileges would be precarious. But they might be anſwer'd, that ſure Means might be found out, and ſuch Regulations made, as to the Hands in which to truſt the management and direction of theſe Labourers; that it would be impoſſible for the Prince or any Body elſe to make an ill Uſe of their Numbers.

What I have ſaid in the Four or Five laſt Paragraphs, I foreſee will with abundance of Scorn be Laugh'd at by many of my Readers, and at beſt be call'd Building Caſtles in the Air; but whether that is my Fault or theirs is a Queſtion. When the publick Spirit has left a Nation, they not only loſe their Patience with it and all thoughts of Perſeverance, but become likewiſe ſo narrow-ſoul'd, that it is a pain for them even to think of things that are of uncommon extent or require great length of Time; and whatever is Noble or Sublime in ſuch Conjunctures is counted Chimerical. Where deep Ignorance is entirely routed and expell'd, and low Learning promiſcuouſly ſcatter'd on all the People, Self-Love turns Knowledge into Cunning, and the more this laſt Qualification prevails in any Country the more the People will fix all their Cares, Concern and Application on the Time preſent, without regard of what is to come after them, or hardly ever thinking beyond the next Generation.

But as Cunning, according to my Lord *Verulam*, is but Lefthanded Wiſdom, ſo a prudent Legiſlature ought to provide againſt this Diſorder of the Society as ſoon as the Symptoms of it appear, among which the following are the moſt obvious. Imaginary Rewards are generally deſpiſed: every body is for turning the Penny and ſhort Bargains: he that is diffident of every thing and believes no thing but what he ſees with his own Eyes is [illegible]

ed the moſt prudent, and in all their Dealings Men ſeem to Act from no other Principle than that of *The Devil take the hindmoſt.* Inſtead of planting Oaks, that will require a Hundred and Fifty Years before they are fit to be cut down, they Build Houſes with a deſign that they ſhall not ſtand above Twelve or Fourteen Years. All Heads run upon the uncertainty of Things, and the viciſſitudes of human Affairs. The Mathematicks become the only valuable Study, and are made uſe of in every thing even where it is ridiculous, and Men ſeem to repoſe no greater Truſt in Providence than they would in a Broken Merchant.

It is the Buſineſs of the Publick to ſupply the Defects of the Society, and take that in hand firſt which is moſt neglected by private Perſons. Contraries are beſt cured by Contraries, and therefore as Example is of greater Efficacy than Precept in the Amendment of National Failings, the Legiſlature ought to reſolve upon ſome great Undertakings that muſt be the Work of Ages as well as vaſt Labour, and convince the World that they did nothing without an anxious regard to their lateſt Poſterity. This will fix or at leaſt help to ſettle the volatile Genius and fickle Spirit of the Kingdom, put us in mind that we are not born for our ſelves only, and be a means of rendring Men leſs diſtruſtful, and inſpiring them with a true Love for their Country, and a tender Affection for the Ground it ſelf, than which nothing is more neceſſary to aggrandize a Nation. Forms of Government may alter, Religions and even Languages may change, but *Great-Britain* or at leaſt (if that likewiſe might loſe its Name) the Iſland it ſelf will remain, and in all human probability laſt as long as any part of the Globe. All Ages have ever paid their kind Acknowledgments to their Anceſtors for the Benefits derived from them, and a Chriſtian who enjoys the Multitude of Fountains and vaſt Plenty of

of Water to be met with in the City of St. *Peter*, is an ungrateful Wretch if he never casts a thankful Remembrance on old *Pagan Rome*, that took such prodigious Pains to procure it.

When this Island shall be cultivated and every Inch of it made Habitable and Useful, and the whole the most convenient and agreeable Spot upon Earth, all the Cost and Labour laid out upon it will be gloriously repaid by the Incense of them that shall come after us; and those who burn with the noble Zeal and Desire after Immortality, and took such Care to improve their Country, may rest satisfy'd, that a thousand and two thousand Years hence they shall live in the Memory and everlasting Praises of the future Ages that shall then enjoy it.

Here I should have concluded this Rhapsody of Thoughts, but something comes in my Head concerning the main Scope and Design of this Essay, which is to prove the Necessity there is for a certain Portion of Ignorance in a well-order'd Society, that I must not omit, because by mentioning it I shall make an Argument on my side of what, if I had not spoke of it, might easily have appear'd as a strong Objection against me. It is the Opinion of most People, and mine among the rest, that the most commendable Quality of the present Czar of *Muscovy* is his unwearied Application in raising his Subjects from their native Stupidity, and civilizing his Nation: but then we must consider it is what they stood in need of, and that not long ago the greatest part of them were next to Brute Beasts. In proportion to the Extent of his Dominions and the Multitudes he commands, he had not that Number or Variety of Tradesmen and Artificers which the true Improvement of the Country required, and therefore was in the right in leaving no Stone unturn'd to procure them. But what is that to us who labour under a contrary Disease? Sound Politicks are to the Social Body what the Art of Medicine

is to the Natural, and no Physician would treat a Man in a Lethargy as if he was sick for want of Rest, or prescribe in a Dropsy what should be administred in a Diabetes. In short, *Russia* has too few Knowing Men, and *Great Britain* too many.

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SEARCH

INTO THE

Nature of Society.

THE Generality of Moralists and Philosophers have hitherto agreed that there could be no Virtue without Self-denial; but a late Author, who is now much read by Men of Sense, is of a contrary Opinion, and imagines that Men without any Trouble or Violence upon themselves may be naturally Virtuous. He seems to require and expect Goodness in his Species, as we do a sweet Taste in Grapes and China Oranges, of which, if any of them are sour, we boldly pronounce that they are not come to that Perfection their Nature is capable of. This Noble Writer (for it is the Lord *Shaftsbury* I mean in his Characteristicks) fancies, that as Man is made for Society, so he ought to be born with a kind Affection to the whole, of which he is a part, and a Pro-

penſity to ſeek the Welfare of it. In purſuance of this Suppoſition, he calls every Action perform'd with regard to the Publick Good, Virtuous; and all Selfiſhneſs, wholly excluding ſuch a Regard, Vice. In reſpect to our Species he looks upon Virtue and Vice as permanent Realities that muſt ever be the ſame in all Countries and all Ages, and imagines that a Man of ſound Underſtanding, by following the Rules of good Senſe, may not only find out that *Pulchrum & Honeſtum* both in Morality and the Works of Art and Nature, but likewiſe govern himſelf by his Reaſon with as much Eaſe and Readineſs as a good Rider manages a well-taught Horſe by the Bridle.

The attentive Reader, who peruſed the foregoing part of this Book, will ſoon perceive that two Syſtems cannot be more oppoſite than his Lordſhip's and mine. His Notions I confeſs are generous and refined; They are a high Compliment to Human-kind, and capable by the help of a little Enthuſiaſm of Inſpiring us with the moſt Noble Sentiments concerning the Dignity of our exalted Nature: What Pity it is that they are not true: I would not advance thus much if I had not already demonſtrated in almoſt every Page of this Treatiſe, that the Solidity of them is inconſiſtent with our daily Experience. But to leave not the leaſt Shadow of an Objection that might be made unanſwer'd, I deſign to expatiate on ſome things which hitherto I have but ſlightly touch'd upon, in order to convince the Reader, not only that the good and amiable Qualities of Man are not thoſe that make him beyond other Animals a ſociable Creature; but moreover that it would be utterly impoſſible, either to raiſe any Multitudes into a Populous, Rich and Flouriſhing Nation, or when ſo rais'd, to keep and maintain them in that Condition, without the Aſſiſtance of what we call Evil both Natural and *Moral*.

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The better to perform what I have undertaken, I ſhall previouſly examine into the Reality of the *pulchrum & honeſtum*, the τὸ κάλον that the Ancients have talk'd of ſo much: The Meaning of this is to diſcuſs, whether there be a real Worth and Excellency in things, a pre-eminence of one above another; which every body will always agree to that well underſtands them; or that there are few things, if any, that have the ſame Eſteem paid them, and which the ſame Judgment is paſs'd upon in all Countries and all Ages. When we firſt ſet out in queſt of this intrinſick Worth, and find one thing better than another, and a third better than that, and ſo on, we begin to entertain great Hopes of Succeſs; but when we meet with ſeveral things that are all very good or all very bad, we are puzzled and agree not always with ourſelves, much leſs with others. There are different Faults as well as Beauties, that as Modes and Faſhions alter and Men vary in their Taſtes and Humours, will be differently admired or diſapproved of.

Judges of Painting will never diſagree in Opinion, when a fine Picture is compared to the dawbing of a Novice; but how ſtrangely have they differ'd as to the Works of eminent Maſters! There are Parties among Connoiſſeurs, and few of them agree in their Eſteem as to Ages and Countries, and the beſt Pictures bear not always the beſt Prices: A noted Original will be ever worth more than any Copy that can be made of it by an unknown Hand, tho' it ſhould be better. The Value that is ſet on Paintings depends not only on the Name of the Maſter and the Time of his Age he drew them in, but likewiſe in a great meaſure on the Scarcity of his Works, but what is ſtill more unreaſonable, the Quality of the Perſons in whoſe Poſſeſſion they are, as well as the length of Time they have been in great Families; and if the *Cartons* now at *Hampton-Court* were done by a leſs fa-

mous Hand than that of *Raphael*, and had a private Perſon for their Owner, who would be forc'd to ſell them, they would never yield the tenth part of the Money which with all their groſs Faults they are now eſteemed to be worth.

Notwithſtanding all this, I will readily own, that the Judgment to be made of Painting might become of univerſal Certainty, or at leaſt leſs alterable and precarious than almoſt any thing elſe: The Reaſon is plain; there is a Standard to go by that always remains the ſame. Painting is an Imitation of Nature, a Copying of things which Men have every where before them. My good-humour'd Reader I hope will forgive me, if thinking on this Glorious Invention I make a Reflection a little out of Seaſon, tho' very much conducive to my main Deſign; which is, that Valuable as the Art is I ſpeak of, we are beholden to an Imperfection in the chief of our Senſes for all the Pleaſures and raviſhing Delight we receive from this happy Deceit. I ſhall explain my ſelf. Air and Space are no Objects of Sight, but as ſoon as we can ſee with the leaſt Attention, we obſerve that the Bulk of the things we ſee is leſſen'd by degrees, as they are further remote from us, and nothing but Experience gain'd from theſe Obſervations can teach us to make any tolerable Gueſſes at the diſtance of Things. If one born Blind ſhould remain ſo till twenty, and then be ſuddenly bleſs'd with Sight, he would be ſtrangely puzled as to the difference of Diſtances, and hardly able immediately by his Eyes alone to determine which was neareſt to him, a Poſt almoſt within the reach of his Stick, or a Steeple that ſhould be half a Mile off. Let us look as narrowly as we can upon a Hole in a Wall, that has nothing but the open Air behind it, and we ſhall not be able to ſee otherwiſe, but that the Sky fills up the Vacuity, and is as near us as the back *part of* the Stones that circumſcribe the Space

when

where they are wanting. This Circumſtance, not to call it a Defect, in our Senſe of Seeing, makes us liable to be impoſed upon, and every thing, but Motion, may by Art be repreſented to us on a Flat in the ſame manner as we ſee them in Life and Nature. If a Man had never ſeen this Art put into practice, a Looking-glaſs might ſoon convince him that ſuch a thing was poſſible, and I can't help thinking but that the Reflections from very ſmooth and well-poliſh'd Bodies made upon our Eyes, muſt have given the firſt handle to the Inventions of Drawings and Painting.

In the Works of Nature, Worth and Excellency are as uncertain: and even in Human Creatures what is beautiful in one Country is not ſo in another. How whimſical is the Floriſt in his Choice! Sometimes the Tulip, ſometimes the Auricula, and at other times the Carnation ſhall engroſs his Eſteem, and every Year a new Flower in his Judgment beats all the old ones, tho' it is much inferior to them both in Colour and Shape. Three hundred Years ago Men were ſhaved as cloſely as they are now: Since that they have wore Beards, and cut them in vaſt Variety of Forms, that were all as becoming when faſhionable as now they would be Ridiculous. How mean and comically a Man looks, that is otherwiſe well dreſs'd, in a narrow-brim'd Hat when every body wears broad ones; and again, how monſtrous is a very great Hat, when the other Extreme has been in faſhion for a conſiderable time? Experience has taught us, that theſe Modes ſeldom laſt above Ten or Twelve Years, and a Man of Threeſcore muſt have obſerved five or ſix Revolutions of 'em at leaſt; yet the beginnings of theſe Changes, tho' we have ſeen ſeveral, ſeem always uncouth and are offenſive afreſh whenever they return. What Mortal can decide which is the handſomeſt, abſtract from the Mode in being, to wear great Buttons or ſmall ones? The many ways of

laying out a Garden Judiciouſly are almoſt Innumerable, and what is called Beautiful in them varies according to the different Taſtes of Nations and Ages. In Graſs Plats, Knots and Parterr's a great diverſity of Forms is generally agreeable; but a Round may be as pleaſing to the Eye as a Square: An Oval cannot be more ſuitable to one place than it is poſſible for a Triangle to be to another; and the pre-eminence an Octogon has over an Hexagon is no greater in Figures, than at Hazard Eight has above Six among the Chances.

Churches, ever ſince Chriſtians have been able to Build them, reſemble the Form of a Croſs, with the upper end pointing toward the *Eaſt*; and an Architect, where there is room, and it can be conveniently done, who ſhould neglect it, would be thought to have committed an unpardonable Fault: but it would be fooliſh to expect this of a Turkiſh Moſque or a Pagan Temple. Among the many Beneficial Laws that have been made theſe Hundred Years, it is not eaſy to name one of greater Utility, and at the ſame time more exempt from all Inconveniencies, than that which has regulated the Dreſſes of the Dead. Thoſe who were old enough to take notice of things when that Act was made, and are yet alive, muſt remember the general Clamour that was made againſt it. At firſt nothing could be more ſhocking to Thouſands of People than that they were to be Buried in Woollen, and the only thing that made that Law ſupportable was, that there was room left for People of ſome Faſhion to indulge their Weakneſs without Extravagancy; conſidering the other Expences of Funerals where Mourning is given to ſeveral, and Rings to a great many. The Benefit that accrues to the Nation from it is ſo viſible that nothing ever could be ſaid in reaſon to condemn it, which in few Years made the Horrour conceived againſt it leſſen every Day. I obſerved then that Young Peo-

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ple who had ſeen but few in their Coffins did the ſooneſt ſtrike in with the Innovation; but that thoſe who, when the Act was made, had Buried many Friends and Relations remained averſe to it the longeſt, and I remember many that never could be reconciled to it to their dying Day. By this time Burying in Linnen being almoſt forgot, it is the general Opinion that nothing could be more decent than Woollen, and the preſent manner of Dreſſing a Corps: which ſhews that our Liking or Diſliking of things chiefly depends on Mode and Cuſtom, and the Precept and Example of our Betters and ſuch whom one way or other we think to be Superior to us.

In Morals there is no greater Certainty. Plurality of Wives is odious among Chriſtians, and all the Wit and Learning of a Great Genius in defence of it has been rejected with contempt: But Polygamy is not ſhocking to a Mahometan. What Men have learned from their Infancy enſlaves them, and the Force of Cuſtom warps Nature, and at the ſame time imitates her in ſuch a manner, that it is often difficult to know which of the two we are influenced by. In the *Eaſt* formerly Siſters married Brothers, and it was meritorious for a Man to marry his Mother. Such Alliances are abominable; but it is certain that, whatever Horrour we conceive at the Thoughts of them, there is nothing in Nature repugnant againſt them, but what is built upon Mode and Cuſtom. A Religious Mahometan that has never taſted any Spirituous Liquor, and has often ſeen People Drunk, may receive as great an Averſion againſt Wine, as another with us of the leaſt Morality and Education may have againſt lying with his Siſter, and both imagine that their Antipathy proceeds from Nature. Which is the beſt Religion? is a Queſtion that has cauſed more Miſchief than all other Queſtions together. Ask it at *Peking*, at *Conſtantinople*, and at *Rome*, and you'll re-

ceive three distinct Answers extremely different from one another, yet all of them equally positive and peremptory. Christians are well assured of the falsity of the Pagan and Mahometan Superstitions: as to this point there is a perfect Union and Concord among them; but enquire of the several Sects they are divided into, Which is the true Church of Christ? and all of them will tell you it is theirs, and to convince you, go together by the Ears.

It is manifest then that the hunting after this *Pulchrum & Honestum* is not much better than a Wild-Goose-Chace that is but little to be depended upon: But this is not the greatest Fault I find with it. The imaginary Notions that Men may be Virtuous without Self-denial are a vast Inlet to Hypocrisy, which being once made habitual, we must not only deceive others, but likewise become altogether unknown to our selves, and in an instance I am going to give, it will appear, how for want of duely examing himself this might happen to a Person of Quality of Parts and Erudition, one every way resembling the Author of the Characteristicks himself.

A Man that has been brought up in Ease and Affluence, if he is of a quiet indolent Nature, learns to shun every thing that is troublesome, and chuses to curb his Passions, more because of the Inconveniencies that arise from the eager Pursuit after Pleasure, and the yielding to all the demands of our Inclinations, than any dislike he has to sensual Enjoyments; and it is possible, that a Person Educated under a great Philosopher, who was a Mild and Good-natured as well as able Tutor, may in such happy Circumstances have a better Opinion of his inward State than it really deserves, and believe himself Virtuous, because his Passions lye dormant. He may form fine Notions of the Social Virtues, and the Contempt of Death, write well of them in his Closet, and talk Eloquently of them

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in Company, but you ſhall never catch him fighting for his Country, or labouring to retrieve any National Loſſes. A Man that deals in Metaphyſicks may eaſily throw himſelf into an Enthuſiaſm, and really believe that he does not fear Death whilſt it remains out of Sight. But ſhould he be ask'd, why having this Intrepidity either from Nature or acquired by Philoſophy, he did not follow Arms when his Country was involv'd in War; or when he ſaw the Nation daily robb'd by thoſe at the Helm; and the Affairs of the *Exchequer* perplex'd, why he did not go to Court, and make uſe of all his Friends and Intereſt to be a Lord Treaſurer, that by his Integrity and Wiſe Management he might reſtore the publick Credit; it is probable he would anſwer that he lov'd Retirement, had no other Ambition than to be a Good Man, and never aſpired to have any ſhare in the Government, or that he hated all Flattery and ſlaviſh Attendance, the Inſincerity of Courts and Buſtle of the World. I am willing to believe him: but may not a Man of an indolent Temper and unactive Spirit ſay, and be ſincere in all this, and at the ſame time indulge his Appetites without being able to ſubdue them, tho' his Duty ſummons him to it. Virtue conſiſts in Action, and whoever is poſſeſt of this Social Love and kind Affection to his Species, and by his Birth or Quality can claim any Poſt in the Publick Management, ought not to ſit ſtill when he can be Serviceable, but exert himſelf to the utmoſt for the good of his Fellow Subjects. Had this noble Perſon been of a Warlike Genius or a Boyſterous Temper, he would have choſe another Part in the Drama of Life, and preach'd a quite contrary Doctrine: For we are ever puſhing our Reaſon which way ſoever we feel Paſſion to draw it, and Self-love pleads to all human Creatures for their different Views, ſtill furniſhing every Individual with Arguments to juſtify their Inclinations.

That

That boasted middle way, and the calm Virtues recommended in the Characteristicks, are good for nothing but to breed Drones, and might qualify a Man for the stupid Enjoyments of a Monastick Life, or at best a Country Justice of Peace, but they would never fit him for Labour and Assiduity, or stir him up to great Atchievements and perilous Undertakings. Man's natural Love of Ease and Idleness, and Proneness to indulge his sensual Pleasures, are not to be cured by Precept: His strong Habits and Inclinations can only be subdued by Passions of greater Violence. Preach and Demonstrate to a Coward the unreasonableness of his Fears, and you'll not make him Valiant, more than you can make him Taller by bidding him to be Ten Foot high, whereas the Secret to raise Courage, as I have made it Publick in *Remark R*, is almost infallible.

The Fear of Death is the strongest when we are in our greatest Vigour, and our Appetite is keen; when we are Sharp-sighted, Quick of Hearing, and every Part performs its Office. The Reason is plain, because then Life is most delicious and our selves most capable of enjoying it. How comes it then that a Man of Honour should so easily accept of a Challenge, tho' at Thirty and in perfect Health? It is his Pride that conquers his Fear: For when his Pride is not concern'd this Fear will appear most glaringly. If he is not used to the Sea let him but be in a Storm, or, if he never was Ill before, have but a sore Throat or a slight Fever, and he'll shew a Thousand Anxieties, and in them the inestimable Value he sets on Life. Had Man been naturally humble and Proof against Flattery, the Politician could never have had his Ends, or known what to have made of him. Without Vices the Excellency of the Species would have ever remain'd undiscover'd, and every Worthy that has made himself famous in the World is a strong Evidence against this amiable System.

If

If the Courage of the great *Macedonian* came up to Diſtraction when he fought alone againſt a whole Garriſon, his Madneſs was not leſs when he fancy'd himſelf to be a God, or at leaſt doubted whether he was or not; and as ſoon as we make this Reflection, we diſcover both the Paſſion, and the Extravagancy of it, that buoy'd up his Spirits in the moſt imminent Dangers, and carried him through all the Difficulties and Fatigues he underwent.

There never was in the World a brighter Example of an able and compleat Magiſtrate than *Cicero*: When I think on his Care and Vigilance, the real Hazards he ſlighted, and the Pains he took for the Safety of *Rome*; his Wiſdom and Sagacity in detecting and diſappointing the Stratagems of the boldeſt and moſt ſubtle Conſpirators, and at the ſame time on his Love to Literature, Arts and Sciences, his Capacity in Metaphyſicks, the Juſtneſs of his Reaſonings, the Force of his Eloquence, the Politeneſs of his Style, and the genteel Spirit that runs through his Writings; when I think, I ſay, on all theſe Things together, I am ſtruck with Amazement, and the leaſt I can ſay of him is that he was a Prodigious Man. But when I have ſet the many good Qualities he had in the beſt Light, it is as evident to me on the other ſide, that had his Vanity been inferior to his greateſt Excellency, the good Senſe and Knowledge of the World he was ſo eminently poſſeſs'd of could never have let him be ſuch a fulſome as well as noiſy Trumpeter as he was of his own Praiſes, or ſuffer'd him rather than not proclaim his own Merit, to make a Verſe that a School-Boy would have been laugh'd at for. *O! Fortunatam*, &c.

How ſtrict and ſevere was the Morality of rigid *Cato*, how ſteady and unaffected the Virtue of that grand Aſſerter of *Roman* Liberty! but tho' the Equivalent this Stoick enjoy'd, for all the Self-denial and Auſterity he practiſed, remained long conceal-

ed, and his peculiar Modesty hid from the World, and perhaps himself, a vast while the Frailty of his Heart that forced him into Heroism, yet it was brought to light in the last Scene of his Life, and by his Suicide it plainly appeared that he was governed by a Tyrannical Power superior to the Love of his Country, and that the implacable Hatred and superlative Envy he bore to the Glory, the real Greatness and Personal Merit of *Cæsar*, had for a long time sway'd all his Actions under the most noble Pretences. Had not this violent Motive overrul'd his consummate Prudence he might not only have saved himself, but likewise most of his Friends that were ruined by the Loss of him, and would in all probability, if he could have stooped to it, been the Second Man in *Rome*. But he knew the boundless Mind and unlimited Generosity of the Victor: it was his Clemency he feared, and therefore chose Death because it was less terrible to his Pride than the Thought of giving his mortal Foe so tempting an Opportunity of shewing the Magnanimity of his Soul, as *Cæsar* would have found in forgiving such an inveterate Enemy as *Cato*, and offering him his Friendship; and which, it is thought by the Judicious, that Penetrating as well as Ambitious Conqueror would not have slipt, if the other had dared to live.

Another Argument to prove the kind Disposition and real Affection we naturally have for our Species, is our Love of Company, and the Aversion Men that are in their Senses generally have to Solitude, beyond other Creatures. This bears a fine gloss in the *Characteristicks*, and is set off in very good Language to the best Advantage: the next Day after I read it first, I heard abundance of People cry Fresh Herrings, which with the Reflection on the vast Shoals of that and other Fish that are caught together, made me very merry, tho' I was alone: but as I was entertaining myself with this Con-

Contemplation, came an impertinent idle Fellow, whom I had the Misfortune to be known by, and asked me how I did, tho' I was and dare say looked as healthy and as well as ever I was or did in my Life. What I answered him I forgot, but remember that I could not get rid of him in a good while, and felt all the Uneasiness my Friend *Horace* complains of from a Persecution of the like nature.

I would have no sagacious Critick pronounce me a Man-hater from this short Story; whoever does is very much mistaken. I am a great Lover of Company, and if the Reader is not quite tired with mine, before I shew the Weakness and Ridicule of that piece of Flattery made to our Species, and which I was just now speaking of, I will give him a Description of the Man I would chuse for Conversation, with a Promise that before he has finished what at first he might only take for a Digression foreign to my purpose, he shall find the Use of it.

By Early and Artful Instruction he should be thoroughly imbued with the notions of Honour and Shame, and have contracted an habitual aversion to every thing that has the least tendency to Impudence, Rudeness or Inhumanity. He should be well vers'd in the *Latin* Tongue and not ignorant of the *Greek*, and moreover understand one or two of the Modern Languages besides his own. He should be acquainted with the Fashions and Customs of the Ancients, but thoroughly skilled in the History of his own Country and the Manners of the Age he lives in. He should besides Literature have study'd some useful Science or other, seen some Foreign Courts and Universities, and made the true Use of Travelling. He should at times take delight in Dancing, Fencing, Riding the Great Horse, and knowing something of Hunting and other Country Sports, without being attach'd to any, and he should treat them all as either Exercises for Health, or Diversions that should never interfere

with

with Buſineſs, or the attaining to more valuable Qualifications. He ſhould have a ſmatch of Geometry and Aſtronomy as well as Anatomy and the Oeconomy of Human Bodies. To underſtand Muſick ſo as to perform, is an Accompliſhment, but there is abundance to be ſaid againſt it, and inſtead of it I would have him know ſo much of Drawing as is required to take a Landskip, or explain one's meaning of any Form or Model we ſhould deſcribe, but never to touch a Pencil. He ſhould be very early uſed to the Company of modeſt Women, and never be a Fortnight without Converſing with the Ladies.

Groſs Vices, as Irreligion, Whoring, Gaming, Drinking and Quarrelling I won't mention; even the meaneſt Education guards us againſt them; I would always recommend to him the Practice of Virtue, but I am for no Voluntary Ignorance, in a Gentleman, of any thing that is done in Court or City. It is impoſſible a Man ſhould be perfect, and therefore there are Faults I would connive at, if I could not prevent them; and if between the Years of Nineteen and Three and Twenty, Youthful Heat ſhould ſometimes get the better of his Chaſtity, ſo it was done with caution; ſhould he on ſome Extraordinary Occaſion, overcome by the preſſing Solicitations of Jovial Friends, drink more than was conſiſtent with ſtrict Sobriety, ſo he did it very ſeldom and found it not to interfere with his Health or Temper; or if by the height of his Mettle and great Provocation in a Juſt-Cauſe, he had been drawn into a Quarrel, which true Wiſdom and a leſs ſtrict adherence to the Rules of Honour might have declined or prevented, ſo it never befel him above once; If I ſay he ſhould have happened to be Guilty of theſe things, and he would never ſpeak much leſs Brag of them himſelf, they might be pardoned or at leaſt over-looked at the Age I named, if he left off then and continued diſcreet for ever after.

after. The very Diſaſters of Youth have ſomtimes frighten'd Gentlemen into a more ſteady Prudence than in all probability they would ever have been Maſters of without them. To keep him from Turpitude and things that are openly Scandalous, there is nothing better than to procure him free acceſs in one or two noble Families where his frequent Attendance is counted a Duty: And whilſt by that means you preſerve his Pride, he is kept in a continual dread of Shame.

A Man of a tollerable Fortune, pretty near accompliſhed as I have required him to be, that ſtill improves himſelf and ſees the World till he is thirty, cannot be diſagreeable to converſe with, at leaſt whilſt he continues in Health and Proſperity, and has nothing to ſpoil his Temper. When ſuch a one either by chance or appointment meets with Three or Four of his Equals, and all agree to paſs away a few Hours together, the whole is what I call good Company. There is nothing ſaid in it that is not either inſtructive or diverting to a Man of Senſe. It is poſſible they may not always be of the ſame Opinion, but there can be no conteſt between any but who ſhall yield firſt to the other he differs from. One only ſpeaks at a time, and no louder than to be plainly underſtood by him who ſits the fartheſt off. The greateſt Pleaſure aimed at by every one of them is to have the Satisfaction of pleaſing others, which they all practically know may as effectually be done by hearkning with Attention and an approving Countenance, as if we ſaid very good things ourſelves.

Moſt People of any Taſte would like ſuch a Converſation, and juſtly prefer it to being alone, when they knew not how to ſpend their time; but if they could employ themſelves in ſomething from which they expected either a more ſolid or a more laſting Satisfaction, they would deny themſelves this Pleaſure, and follow what was of greater conſe-

quence

quence to 'em. But would not a Man, though he had ſeen no mortal in a Fortnight, remain alone as much longer, rather than get into Company of Noiſy Fellows that take Delight in Contradiction, and place a Glory in picking a Quarrel? Would not one that has Books, Read for ever, or ſet himſelf to Write upon ſome Subject or other, rather than be every Night with Party-men who count the Iſland to be good for nothing whilſt their Adverſaries are ſuffered to live upon it? Would not a Man be by himſelf a Month, and go to Bed before ſeven a-Clock, rather than mix with Fox-hunters, who having all Day long tried in vain to break their Necks, join at Night in a ſecond Attempt upon their Lives by Drinking, and to expreſs their Mirth, are louder in ſenſeleſs Sounds within Doors, than their barking and leſs troubleſome Companions are only without? I have no great Value for a Man who would not rather tire himſelf with Walking; or if he was ſhut up, ſcatter Pins about the Room in order to pick them up again, than keep Company for ſix Hours with half a Score common Sailors the Day their Ship was paid off.

I will grant nevertheleſs that the greateſt part of Mankind, rather than be alone any conſiderable time, would ſubmit to the things I named: But I cannot ſee, why this Love of Company, this ſtrong Deſire after Society ſhould be conſtrued ſo much in our Favour, and alledged as a Mark of ſome Intrinſick Worth in Man not to be found in other Animals. For to prove from it the Goodneſs of our Nature and a generous Love in Man, extended beyond himſelf on the reſt of his Species, by vertue of which he was a Sociable Creature, this Eagerneſs after Company and Averſion of being alone ought to have been moſt conſpicuous and moſt violent in the beſt of their kind, the Men of the greateſt Genius, Parts and Accompliſhments, and thoſe who are the leaſt ſubject to Vices, the contrary of which

is true. The weakeſt Minds, who can the leaſt govern their Paſſions, Guilty Conſciences that abhor Reflection, and the worthleſs, who are incapable of producing any thing of their own that's uſeful, are the greateſt Enemies to Solitude, and will take up with any Company rather than be without; whereas the Men of Senſe and of Knowledge, that can think and contemplate on things, and ſuch as are but little diſturb'd by their Paſſions, can bear to be by themſelves the longeſt without reluctancy; and, to avoid Noiſe, Folly, and Impertinence, will run away from twenty Companies; and, rather than meet with any thing diſagreeable to their good Taſte, will prefer their Cloſet or a Garden, nay a Common or a Deſart to the Society of ſome Men.

But let us ſuppoſe the Love of Company ſo inſeparable from our Species that no Man could endure to be alone one Moment, what Concluſions could be drawn from this? does not Man love Company, as he does every thing elſe, for his own ſake? No Friendſhips or Civilities are laſting that are not reciprocal. In all your weekly and daily Meetings for Diverſion, as well as Annual Feaſts, and the moſt ſolemn Carousals, every Member that aſſiſts at them has his own Ends, and ſome frequent a Club which they would never go to unleſs they were the Top of it. I have known a Man who was the Oracle of the Company, be very conſtant, and as uneaſy at any thing that hindred him from coming at the Hour, leave his Society altogether, as ſoon as another was added that could match, and diſputed Superiority with him. There are People who are incapable of holding an Argument, and yet malicious enough to take delight in hearing others Wrangle, and tho' they never concern themſelves in the Controverſy, would think a Company inſipid where they could not have that Diverſion. A good Houſe, rich Furniture, a fine Garden, Hot-

ſes,

ſes, Dogs, Anceſtors, Relations, Beauty, Strength, Excellency in any thing whatever, Vices as well as Virtue, may all be Acceſſary to make Men long for Society, in hopes that what they value themſelves upon will at one time or other become the Theme of the Diſcourſe, and give an inward Satisfaction to them. Even the moſt polite People in the World, and ſuch as I ſpoke of at firſt, give no Pleaſure to others that is not repaid to their Self-Love, and does not at laſt center in themſelves, let them wind it and turn it as they will. But the plaineſt Demonſtration that in all Clubs and Societies of Converſable People every body has the greateſt Conſideration for himſelf is, that the Diſintereſted, who rather over-pays than wrangles; the Good-humour'd, that is never waſpiſh, nor ſoon offended; the Eaſy and Indolent, that hates Diſputes and never talks for Triumph, is every where the Darling of the Company: Whereas the Man of Senſe and Knowledge, that will not be impoſed upon or talk'd out of his Reaſon; the Man of Genius and Spirit, that can ſay ſharp and witty things, tho' he never laſhes but what deſerves it; the Man of Honour, who neither gives nor takes an Affront, may be eſteem'd, but is ſeldom ſo well beloved as a weaker Man leſs Accompliſh'd.

As in theſe Inſtances the Friendly Qualities ariſe from our contriving perpetually our own Satisfaction, ſo on other Occaſions they proceed from the natural Timidity of Man, and the ſollicitous Care he takes of himſelf. Two *Londoners*, whoſe Buſineſs oblige them not to have any Commerce together, may know, ſee, and paſs by one another every Day upon the *Exchange*, with not much greater Civility than Bulls would: Let them meet at *Briſtol* they'll pull off their Hats, and on the leaſt Opportunity enter into Converſation, and be glad of one another's Company. When *French*, *Engliſh* and *Dutch* meet in *China* or any other Pagan Country, being

all *Europeans*, they look upon one another as Countrymen, and if no Paſſion interferes, will feel a natural Propenſity to love one another. Nay Two Men that are at Enmity, if they are forc'd to Travel together, will often lay by their Animoſities, be affable and converſe in a friendly manner, eſpecially if the Road be unſafe, and they are both Strangers in the Place they are to go to. Theſe things by ſuperficial Judges are attributed to Man's Sociableneſs, his natural Propenſity to Friendſhip and love of Company; but whoever will duely examine things and look into Man more narrowly, will find that on all theſe Occaſions we only endeavour to ſtrengthen our Intereſt, and are moved by the Cauſes already alledg'd.

What I have endeavour'd hitherto, has been to prove, that the *pulchrum & honeſtum*, excellency and real worth of things are moſt commonly precarious and alterable as Modes and Cuſtoms vary; that conſequently the Inferences drawn from their Certainty are inſignificant, and that the generous Notions concerning the natural Goodneſs of Man are hurtful as they tend to miſ-lead, and are merely Chimerical: The truth of this latter I have illuſtrated by the moſt obvious Examples in Hiſtory. I have ſpoke of our Love of Company and Averſion to Solitude, examin'd thoroughly the various Motives of them, and made it appear that they all center in Self-Love. I intend now to inveſtigate into the nature of Society, and diving into the very riſe of it, make it evident, that not the Good and Amiable, but the Bad and Hateful Qualities of Man, his Imperfections and the want of Excellencies which other Creatures are endued with, are the firſt Cauſes that made Man ſociable beyond other Animals the Moment after he loſt Paradiſe; and that if he had remain'd in his primitive Innocence, and continued to enjoy the Bleſſings that attended it, there is no Shadow of Probability that he

be ever would have become that ſociable Creature he is now.

How neceſſary our Appetites and Paſſions are for the welfare of all Trades and Handicrafts has been ſufficiently prov'd throughout the Book, and that they are our bad Qualities, or at leaſt produce them, no Body denies. It remains then that I ſhould ſet forth the variety of Obſtacles that hinder and perplex Man in the Labour he is conſtantly employ'd in, the procuring of what he wants; and which in other Words is call'd the Buſineſs of Self-Preſervation: Whilſt at the ſame time I demonſtrate that the Sociableneſs of Man ariſes only from theſe Two things, *viz.* The multiplicity of his Deſires, and the continual Oppoſition he meets with in his Endeavours to gratify them.

The Obſtacles I ſpeak of relate either to our own Frame, or the Globe we inhabit; I mean the Condition of it, ſince it has been curs'd. I have often endeavour'd to contemplate ſeparately on the two Things I named laſt, but could never keep them aſunder; they always interefere and mix with one another; and at laſt make up together a frightful Chaos of Evil. All the Elements are our Enemies, Water drowns and Fire conſumes thoſe who unſkilfully approach them. The Earth in a Thouſand Places produces Plants and other Vegetables that are hurtful to Man, whilſt ſhe feeds and cheriſhes a variety of Creatures that are noxious to him; and ſuffers a Legion of Poyſons to dwell within her: But the moſt unkind of all the Elements is that which we cannot Live one Moment without: It is impoſſible to repeat all the Injuries we receive from the Wind and Weather; and tho' the greateſt part of Mankind have ever been employed in defending their Species from the Inclemency of the Air, yet no Art or Labour have hitherto been able to find a Security againſt the Wild Rage of ſome *Meteors*.

Hurri-

Hurricanes it is true happen but ſeldom, and few Men are ſwallow'd up by Earthquakes, or devour'd by Lions; but whilſt we eſcape thoſe Gigantick Miſchiefs we are perſecuted by Trifles. What a vaſt variety of Inſects are tormenting to us; what Multitudes of them inſult and make Game of us with Impunity! The moſt deſpicable ſcruple not to trample and graze upon us as Cattle do upon a Field; which yet is often bore with, if moderately they uſe their Fortune; but here again our Clemency becomes a Vice, and ſo encroaching are their Cruelty and Contempt of us on our Pity, that they make Lay-ſtalls of our Heads, and devour our young ones if we are not daily Vigilant in purſuing and deſtroying them.

There is nothing Good in all the Univerſe to the beſt-deſigning Man, if either through Miſtake or Ignorance he commits the leaſt Failing in the Uſe of it; There is no Innocence or Integrity that can protect a Man from a Thouſand Miſchiefs that ſurround him: On the contrary every thing is Evil, which Art and Experience have not taught us to turn into a Bleſſing. Therefore how diligent in Harveſt Time is the Husband-man in getting in his Crop and ſheltering it from Rain, without which he could never have enjoy'd it! As Seaſons differ with the Climates, Experience has taught us differently to make uſe of them, and in one part of the Globe we may ſee the Farmer Sow whilſt he is Reaping in the other; from all which we may learn how vaſtly this Earth muſt have been alter'd ſince the Fall of our firſt Parents. For ſhould we trace Man from his Beautiful, his Divine Original, not proud of Wiſdom acquired by haughty Precept or tedious Experience, but endued with conſummate Knowledge the moment he was form'd; I mean the State of Innocence, in which no Animal or Vegetable upon Earth, nor Mineral under Ground was noxious to him, and himſelf ſecure from the

Injuries

Injuries of the Air as well as all other Harms, contented with the Neceſſaries of Life, whicl Globe he inhabited furniſh'd him with, witho aſſiſtance. When yet not conſcious of Guil found himſelf in every Place to be the well ob Unrival'd Lord of all, and unaffected with his G neſs was wholly rapt up in ſublime Meditatio the Infinity of his Creator, who daily did v ſafe intelligibly to ſpeak to him, and viſit wi Miſchief.

In ſuch a Golden Age no Reaſon or Probal can be alledged why Mankind ever ſhould rais'd themſelves into ſuch large Societies as have been in the World, as long as we can giv tolerable Account of it. Where a Man has thing he deſires, and nothing to vex or diſturb there is nothing can be added to his Happi and it is impoſſible to name a Trade, Art, Sci Dignity or Employment that would not be ſu fluous in ſuch a Bleſſed State. If we purſu Thought we ſhall eaſily perceive that no Soc could have ſprung from the Amiable Virtue Loving Qualities of Man, but on the contrary all of them muſt have had their Origin fro Wants, his Imperfections, and the variety Appetites: We ſhall find likewiſe that the their Pride and Vanity are diſplay'd and all Deſires enlarg'd, the more capable they mu of being rais'd into large and vaſtly numerou cieties.

Was the Air always as inoffenſive to our n Bodies, and as pleaſant as to our thinking it

f we were not ſoon tired with walking a-foot, ere as nimble as ſome other Animals; if Men naturally laborious, and none unreaſonable in ig and indulging their Eaſe, and likewiſe free other Vices, and the Ground was every where , Solid and Clean, who would have thought of ies or ventur'd on a Horſe's Back? What oc- has the Dolphin for a Ship, or what Carriage l an Eage ask to Travel in?

ope the Reader knows that by Society I un- ind a Body Politick, in which Man either ſub- by Superiour Force, or by Perſuaſion drawn his Savage State, is become a Diſciplin'd ure, that can find his own Ends in Labouring thers, and where under one Head or other of Government each Member is render'd rvient to the Whole, and all of them by cun- Management are made to Act as one. For if ciety we only mean a Number of People, that ut Rule or Government ſhould keep toge- out of a natural Affection to their Species or of Company, as a Herd of Cows or a Flock of , then there is not in the World a more unfit ure for Society than Man; an Hundred of them hould be all Equals, under no Subjection, or of any Superior upon Earth, could never live her awake Two Hours without Quarrelling, he more Knowledge, Strength, Wit, Courage Reſolution there was among them, the worſe uld be.

s probable that in the Wild State of Nature its would keep a Superiority over their Chil- at leaſt while they were in Strength, and that afterwards the Remembrance of what the s had experienc'd might produce in them thing between Love and Fear, which we call rence: It is probable likewiſe that the ſecond ration following the Example of the firſt, a with a little Cunning would always be able,

as long as he lived and had his Senses, to maintain a Superiour Sway over all his own Offspring and Descendants, how numerous soever they might grow. But the old Stock once dead, the Sons would quarrel, and there could be no Peace long, before there had been War. Eldership in Brothers is of no great Force, and the Pre-eminence that is given to it only invented as a shift to live in Peace. Man, as he is a fearful Animal, naturally not Rapacious, loves Peace and Quiet, and he would never Fight, if no body offended him, and he could have what he fights for without it. To this fearful Disposition and the Aversion he has to his being disturb'd, are owing all the various Projects and Forms of Government. Monarchy without doubt was the first. Aristocracy and Democracy were two different Methods of mending the Inconveniencies of the first, and a mixture of these three an Improvement on all the rest.

But be we Savages or Politicians, it is impossible that Man, mere fallen Man, should act with any other View but to please himself whilst he has the Use of his Organs, and the greatest Extravagancy either of Love or Despair can have no other Center. There is no difference between Will and Pleasure in one Sense, and every Motion made in spight of them must be unnatural and convulsive. Since then Action is so confin'd, and we are always forc'd to do what we please, and at the same time our Thoughts are free and uncontroul'd, it is impossible we could be sociable Creatures without Hypocrisy. The Proof of this is plain, since we cannot prevent the Ideas that are continually arising within us, all Civil Commerce would be lost, if by Art and prudent Dissimulation we had not learn'd to hide and stifle them; and if all we think was to be laid open to others in the same manner as it is to our selves, it is impossible that endued with [illegible] we could be sufferable to one another. I [illegible]

ſuaded that every Reader feels the Truth of what I ſay; and I tell my Antagoniſt that his Conſcience flies in his Face, whilſt his Tongue is preparing to refute me. In all Civil Societies Men are taught inſenſibly to be Hypocrites from their Cradle, no body dares to own that he gets by publick Calamities, or even by the Loſs of private Perſons. The Sexton would be ſtoned ſhould he wiſh openly for the Death of the Pariſhioners, though every body knew that he had nothing elſe to live upon.

To me it is a great Pleaſure, when I look on the Affairs of human Life, to behold into what various and often ſtrangely oppoſite Forms the hope of Gain and thoughts of Lucre ſhape Men, according to the different Employments they are of, and Stations they are in. How gay and merry does every Face appear at a well-ordered Ball, and what a ſolemn Sadneſs is obſerv'd at the Maſquerade of a Funeral! But the Undertaker is as much pleas'd with his Gains as the Dancing Maſter: Both are equally tired in their Occupations, and the Mirth of the one is as much forc'd as the Gravity of the other is affected. Thoſe who have never minded the Converſation of a ſpruce Mercer, and a young Lady his Cuſtomer that comes to his Shop, have neglected a Scene of Life that is very Entertaining. I beg of my ſerious Reader, that he would for a while abate a little of his Gravity, and ſuffer me to examine theſe People ſeparately, as to their Inſide and the different Motives they act from.

His Buſineſs is to ſell as much Silk as he can at a Price by which he ſhall get what he propoſes to be reaſonable, according to the Cuſtomary Profits of the Trade. As to the Lady, what ſhe would be at is to pleaſe her Fancy, and buy cheaper by a Groat or Sixpence *per* Yard than the Things ſhe wants are commonly ſold at. From the Impreſſion the Gallantry of our Sex has made upon her, ſhe imagines (if ſhe be not very deform'd) that ſhe has

a fine Mien and eaſie Behaviour, and a peculiar Sweetneſs of Voice; that ſhe is handſome, and if not beautiful at leaſt more agreeable than moſt young Women ſhe knows. As ſhe has no Pretenſions to purchaſe the ſame Things with leſs Money than other People, but what are built on her good Qualities, ſo ſhe ſets her ſelf off to the beſt Advantage her Wit and Diſcretion will let her. The thoughts of Love are here out of the Caſe; ſo on the one hand ſhe has no room for playing the Tyrant, and giving her ſelf Angry and Peeviſh Airs, and on the other more liberty of ſpeaking kindly, and being affable than ſhe can have almoſt on any other occaſion. She knows that abundance of well-bred People come to his Shop, and endeavours to render her ſelf as Amiable as Virtue and the Rules of Decency allow of. Coming with ſuch a Reſolution of Behaviour ſhe cannot meet with any thing to ruffle her Temper.

Before her Coach is yet quite ſtopp'd, ſhe is approach'd by a Gentleman-like Man, that has every thing Clean and Faſhionable about him, who in low obeiſance pays her Homage, and as ſoon as her Pleaſure is known that ſhe has a mind to come in, hands her into the Shop, where immediately he ſlips from her, and through a by-way that remains viſible only for half a Moment with great addreſs entrenches himſelf behind the Counter: Here facing her, with a profound Reverence and modiſh Phraſe he begs the favour of knowing her Commands. Let her ſay and diſlike what ſhe pleaſes, ſhe can never be directly contradicted; She deals with a Man in whom conſummate Patience is one of the Myſteries of his Trade, and whatever trouble ſhe creates, ſhe is ſure to hear nothing but the moſt obliging Language, and has always before her a chearful Countenance, where Joy and Reſpect ſeem to be blended with Good-humour, and altogether make up an Artificial Serenity more engaging

ing than untaught Nature is able to produce. When two Perſons are ſo well met, the Converon muſt be very agreeable, as well as extreme-nannerly, tho' they talk about Trifles. Whilſt remains irreſolute what to take, he ſeems to be ſame in adviſing her; and is very cautious how lirect her Choice; but when once ſhe has made nd is fix'd, he immediately becomes poſitive, t it is the beſt of the ſort, extols her Fancy, and more he looks upon it, the more he wonders ſhould not before have diſcovered the pre-emiice of it over any thing he has in his Shop. By cept, Example and great Application he has n'd unobſerv'd to ſlide into the inmoſt Receſſes he Soul, ſound the Capacity of his Cuſtomers, find out their blind Side unknown to them: all which he is inſtructed in fifty other Stratans to make her over-value her own Judgment well as the Commodity ſhe would purchaſe. e greateſt Advantage he has over her, lies in moſt material part of the Commerce between m, the debate about the Price, which he knows Farthing, and ſhe is wholly ignorant of: There- he no where more egregiouſly impoſes on her derſtanding; and tho' here he has the liberty elling what Lies he pleaſes, as to the Prime Coſt the Money he has refus'd, yet he truſts not to m only; but attacking her Vanity makes her ieve the moſt incredible Things in the World, cerning his own Weakneſs and her ſuperiour Aes; He had taken a Reſolution, he ſays, never part with that Piece under ſuch a Price, but ſhe the powor of talking him out of his Goods be- d any body he ever Sold to: He proteſts that loſes by his Silk, but ſeeing that ſhe has a Fancy it, and is reſolv'd to give no more, rather than oblige a Lady he has ſuch an uncommon value he'll let her have it, and only begs that anor time ſhe will not ſtand ſo hard with him. In

the mean time the Buyer, who knows that ſhe is no Fool and has a voluble Tongue, is eaſily perſuaded that ſhe has a very winning way of Talking, and thinking it ſufficient for the ſake of good Breeding to diſown her Merit, and in ſome witty Repartee retort the Compliment, he makes her ſwallow very contentedly the Subſtance of every thing he tells her. The upſhot is, that with the ſatisfaction of having ſaved Ninepence *per* Yard, ſhe has bought her Silk exactly at the ſame Price as any body elſe might have done, and often gives Sixpence more, than, rather than not have ſold it, he would have taken.

It is poſſible that this Lady for want of being ſufficiently flatter'd, for a Fault ſhe is pleaſed to find in his Behaviour, or perhaps the tying of his Neck-cloth, or ſome other diſlike as Subſtantial, may be loſt, and her Cuſtom beſtow'd on ſome other of the Fraternity. But where many of them live in a Clutter, it is not always eaſily determin'd which Shop to go to, and the Reaſons ſome of the Fair Sex have for their choice are often very whimſical and kept as a great Secret. We never follow our Inclinations with more freedom, than where they cannot be traced, and it is unreaſonable for others to ſuſpect them. A Virtuous Woman has preferr'd one Houſe to all the reſt, becauſe ſhe had ſeen a handſome Fellow in it, and another of no bad Character for having receiv'd greater Civility before it, than had been paid her any where elſe, when ſhe had no thoughts of buying and was going to *Paul*'s Church: for among the faſhionable Mercers the fair Dealer muſt keep before his own Door, and to draw in random Cuſtomers make uſe of no other Freedom or Importunities than an obſequious Air, with a ſubmiſſive Poſture, and perhaps a Bow to every well-dreſs'd Female that offers to paſs towards his Shop.

What I have ſaid laſt makes me think on another way of inviting Cuſtomers, the moſt diſtant in the World from what I have been ſpeaking of, I mean that which is practis'd by the Watermen, eſpecially on thoſe whom by their Mien and Garb they know to be Peaſants. It is not unpleaſant to ſee half a dozen People ſurround a Man they never ſaw in their lives before, and two of them that can get the neareſt, clapping each an Arm over his Neck, hug him in as loving and familiar a manner as if he was their Brother newly come home from an *Eaſt-India* Voyage; a third lays hold of his Hand, another of his Sleeve, his Coat, the Buttons of it, or any thing he can come at, whilſt a fifth or a ſixth, who has ſcampered twice round him already without being able to get at him, plants himſelf directly before the Man in hold, and within three Inches of his Noſe, contradicting his Rivals with an open-mouthed cry, ſhews him a dreadful ſet of large Teeth and a ſmall remainder of chew'd Bread and Cheeſe, which the Countryman's Arrival had hindred from being ſwallow'd.

At all this no Offence is taken, and the Peaſant juſtly thinks they are making much of him; therefore far from oppoſing them he patiently ſuffers himſelf to be puſh'd or pull'd which way the Strength that ſurrounds him ſhall direct. He has not the delicacy to find Fault with a Man's Breath, who has juſt blown out his Pipe, or a greaſy Head of Hair that is rubbing againſt his Chops: Dirt and Sweat he has been uſed to from his Cradle, and it is no diſturbance to him to hear half a ſcore People, ſome of them at his Ear, and the furtheſt not five Foot from him, bawl out as if he was a hundred Yards off: He is conſcious that he makes no leſs noiſe when he is merry himſelf, and is ſecretly pleas'd with their boiſterous Uſages. The hawling and pulling him about he conſtrues the way it is intended; it is a Courtſhip he can feel and under-

ſtand: He can't help wiſhing them well for the Eſteem they ſeem to have for him: He loves to be taken notice of, and admires the *Londoners* for being ſo preſſing in the Offers of their Service to him, for the value of Three-pence or leſs; whereas in the Country at the Shop he uſes, he can have nothing but he muſt firſt tell them what he wants, and, tho' he lays out Three or Four Shillings at a time, has hardly a word ſpoke to him unleſs it be in anſwer to a Queſtion himſelf is forc'd to aſk firſt. This Alacrity in his Behalf moves his Gratitude, and unwilling to diſoblige any, from his Heart he knows not whom to chuſe. I have ſeen a Man think all this, or ſomething like it, as plainly as I could ſee the Noſe in his Face; and at the ſame time move along very contentedly under a Load of Watermen, and with a ſmiling Countenance carry ſeven or eight Stone more than his own Weight, to the Water-ſide.

If the little Mirth I have ſhewn, in the drawing of theſe two Images from low Life, miſ-becomes me, I am ſorry for it, but I promiſe not to be guilty of that Fault any more, and will now without loſs of time proceed with my Argument in artleſs dull Simplicity, and demonſtrate the groſs Error of thoſe, who imagine that the ſocial Virtues and the amiable Qualities that are praiſe-worthy in us, are equally beneficial to the Publick as they are to the Individual Perſons that are poſſeſs'd of them, and that the means of thriving and whatever conduces to the Welfare and real Happineſs of private Families muſt have the ſame Effect upon the whole Society. This I confeſs I have labour'd for all along, and I flatter myſelf not unſucceſsfully: But I hope no body will like a Problem the worſe for ſeeing the Truth of it prov'd more ways than one.

It is certain that the fewer Deſires a Man has and the leſs he covets, the more eaſy he is to himſelf; the more active he is to ſupply his own Wants, and

and the leſs he requires to be waited upon, the more he will be beloved and the leſs trouble he is in a Family; the more he loves Peace and Concord, the more Charity he has for his Neighbour, and the more he ſhines in real Virtue, there is no doubt but that in proportion he is acceptable to God and Man. But let us be Juſt, what Benefit can theſe things be of, or what earthly Good can they do, to promote the Wealth, the Glory and worldly Greatneſs of Nations? It is the ſenſual Courtier that ſets no Limits to his Luxury; the fickle Strumpet that invents new Faſhions every Week; the haughty Dutcheſs that in Equipage, Entertainments, and all her Behaviour would imitate a Princeſs; the profuſe Rake and laviſh Heir, that ſcatter about their Money without Wit or Judgment, buy every thing they ſee, and either deſtroy or give it away the next Day: the covetous and perjur'd Villain that ſqueez'd an immenſe Treaſure from the Tears of Widows and Orphans, and left the Prodigals the Money to ſpend: It is theſe that are the Prey and proper Food of a full grown Leviathan; or in other words, ſuch is the calamitous Condition of Human Affairs that we ſtand in need of the Plagues and Monſters I named to have all the Variety of Labour perform'd, which the Skill of Men is capable of inventing in order to procure an honeſt Livelihood to the vaſt Multitudes of working Poor, that are required to make a large Society: And it is folly to imagine that Great and Wealthy Nations can ſubſiſt, and be at once Powerful and Polite without.

I proteſt againſt Popery as much as ever *Luther* or *Calvin* did, or Queen *Elizabeth* herſelf, but I believe from my Heart, that the Reformation has ſcarce been more Inſtrumental in rend'ring the Kingdoms and States that have embraced it, flouriſhing beyond other Nations, than the ſilly and capricious Invention of Hoop'd and Quilted Petti-

coats. But if this should be denied me by the Enemies of Priestly Power, at least I am sure that, bar the great Men who have fought for and against that Lay-Man's Blessing, it has from its first beginning to this Day not employ'd so many Hands, honest industrious labouring Hands, as the abominable improvement on Female Luxury I named has done in few Years. Religion is one thing, and Trade is another. He that gives most Trouble to thousands of his Neighbours, and invents the most operose Manufactures is, right or wrong, the greatest Friend to the Society.

What a Bustle is there to be made in several Parts of the World, before a fine Scarlet or crimson Cloath can be produced, what Multiplicity of Trades and Artificers must be employ'd! Not only such as are obvious, as Wool-combers, Spinners, the Weaver, the Cloath-worker, the Scowrer, the Dyer, the Setter, the Drawer and the Packer; but others that are more remote and might seem foreign to it; as the Millwright, the Pewterer and the Chymist, which yet are all necessary as well as a great Number of other Handicrafts to have the Tools, Utensils and other Implements belonging to the Trades already named: But all these things are done at home, and may be perform'd without extraordinary Fatigue or Danger; the most frightful Prospect is left behind, when we reflect on the Toil and Hazard that are to be undergone abroad, the vast Seas we are to go over, the different Climates we are to endure, and the several Nations we must be obliged to for their Assistance. Spain alone it is true might furnish us with Wool to make the finest Cloath; but what Skill and Pains, what Experience and Ingenuity are required to Dye it of those Beautiful Colours! How widely are the Drugs and other Ingredients dispers'd thro' the Universe that are to meet in one Kettle. Allum indeed we have of our own; Argol we might have from

People ſhould talk of their Ships and Navigations as a peculiar Bleſſing to them, and placing an uncommon Felicity in having an Infinity of Veſſels diſpers'd through the wide World, and always ſome going to and others coming from every part of the Univerſe?

But let us once in our Conſideration on theſe Things confine our ſelves to what the Ships ſuffer only, the Veſſels themſelves with their Rigging and Appurtenances, without thinking on the Freight they carry, or the Hands that work them, and we ſhall find that the Damage ſuſtain'd that way only is very conſiderable, and muſt one Year with another amount to vaſt Sums: The Ships that are founder'd at Sea, ſplit againſt Rocks and ſwallow'd up by Sands, ſome by the fierceneſs of Tempeſts altogether, others by that and the want of Pilots Experience and Knowledge of the Coaſts: The Maſts that are blown down or forc'd to be cut and thrown Over-board, the Yards, Sails and Cordage of different ſizes that are deſtroy'd by Storms, and the Anchors that are loſt: Add to theſe the neceſſary Repairs of Leaks ſprung and other Hurts receiv'd from the rage of Winds, and the violence of the Waves: Many Ships are ſet on Fire by Careleſneſs, and the Effects of ſtrong Liquors, which none are more addicted to than Sailors: Sometimes unhealthy Climates, at others the badneſs of Proviſion breed Fatal Diſtempers that ſweep away the greateſt part of the Crew, and not a few Ships are loſt for want of Hands.

Theſe are all Calamities inſeparable from Navigation, and ſeem to be great Impediments that clog the Wheels of Foreign Commerce. How happy would a Merchant think himſelf, if his Ships ſhould always have fine Weather, and the Wind he wiſh'd for, and every Mariner he employ'd, from the higheſt to the loweſt, be a knowing experienc'd Sailor, and a careful, ſober, good Man! Was ſuch

a Felicity

a Felicity to be had for Prayers, what Owner of Ships is there or Dealer in *Europe*, nay the whole World, who would not be all Day long teasing Heaven to obtain ſuch a Bleſſing for himſelf, without regard what Detriment it would do to others? Such a Petition would certainly be a very unconſcionable one, yet where is the Man who imagines not that he has a Right to make it? And therefore, as every one pretends to an equal claim to thoſe Favours, let us, without reflecting on the Impoſſibility of its being true, ſuppoſe all their Prayers effectual and their Wiſhes anſwer'd, and afterwards examine into the Reſult of ſuch a Happineſs.

Ships would laſt as long as Timber-Houſes to the full, becauſe they are as ſtrongly built, and the latter are liable to ſuffer by high Winds and other Storms, which the firſt by our Suppoſition are not to be: So that, before there would be any real occaſion for New Ships, the Maſter Builders now in being and every body under them, that is ſet to Work about them, would all die a Natural Death, if they were not ſtarv'd or come to ſome Untimely End: For in the firſt place, all Ships having proſperous Gales, and never waiting for the Wind, they would make very quick Voyages both out and home: Secondly, no Merchandizes would be damag'd by the Sea, or by ſtreſs of Weather thrown overboard, but the entire Lading would always come ſafe aſhore; and hence it would follow, that three Parts in four of the Merchant-men already made would be ſuperfluous for the preſent, and the ſtock of Ships that are now in the World ſerve a vaſt many Years. Maſts and Yards would laſt as long as the Veſſels themſelves, and we ſhould not need to trouble *Norway* on that ſcore a great while yet. The Sails and Rigging indeed of the few Ships made uſe of would wear out, but not a quarter part ſo faſt as now they do, for they often ſuffer more in one Hour's Storm, than in ten Days Fair Weather.

Anchors

Anchors and Cables there would be ſeldom any occaſion for, and one of each would laſt a Ship time out of mind: This Article alone would yield many a tedious Holiday to the Anchor-Smiths and the Rope-Yards. This general want of Conſumption would have ſuch an Influence on the Timber-Merchants, and all that import Iron, Sail-Cloath, Hemp, Pitch, Tar, *&c.* that four parts in five of what, in the beginning of this Reflection on Sea-Affairs, I ſaid, made a conſiderable Branch of the Traffick of *Europe*, would be entirely Loſt.

I have only touch'd hitherto on the Conſequences of this Bleſſing in relation to Shipping, but it would be detrimental to all other Branches of Trade beſides, and deſtructive to the Poor of every Country, that exports any thing of their own Growth or Manufacture. The Goods and Merchandizes that every Year go to the Deep, that are ſpoil'd at Sea by Salt Water, by Heat, by Vermin, deſtroy'd by Fire, or loſt to the Merchant by other Accidents, all owing to Storms or tedious Voyages, or elſe the Neglect or Rapacity of Sailors; ſuch Goods, I ſay, and Merchandizes are a conſiderable part of what every Year is ſent abroad throughout the World, and muſt have employ'd great Multitudes of Poor before they could come on board. A Hundred Bales of Cloath that are burnt or ſunk in the *Mediterranean*, are as Beneficial to the Poor in *England*, as if they had ſafely arriv'd at *Smyrna* or *Aleppo*, and every Yard of them had been Retail'd in the Grand Signior's Dominions.

The Merchant may break, and by him the Clothier, the Dyer, the Packer, and other Tradeſmen, the middling People may ſuffer; but the Poor that were ſet to work about them can never loſe. Day-Labourers commonly receive their Earnings once a Week, and all the Working People that were Employ'd either in any of the various Branches of the Manufacture it ſelf, or the ſeveral Land and Water-

Water-Carriages it requires to be brought to perfection, from the Sheep's Back, to the Veſſel it was enter'd in, were paid, at leaſt much the greateſt part of them, before the Parcel came on board. Should any of my Readers draw Concluſions *in infinitum* from my Aſſertions that Goods ſunk or burnt, are as beneficial to the Poor as if they had been well ſold and put to their proper Uſes, I would count him a Caviller and not worth anſwering: Should it always Rain and the Sun never ſhine, the Fruits of the Earth would ſoon be rotten and deſtroy'd; and yet it is no Paradox to affirm, that, to have Graſs or Corn, Rain is as neceſſary as the Sunſhine.

In what manner this Bleſſing of Fair Winds and Fine Weather would affect the Mariners themſelves, and the breed of Sailors, may be eaſily conjectured from what has been ſaid already. As there would hardly one Ship in four be made uſe of, ſo the Veſſels themſelves being always exempt from Storms, fewer Hands would be required to Work them, and conſequently five in ſix of the Seamen we have might be ſpared; which in this Nation, moſt Employments of the Poor being overſtock'd, would be but an untoward Article. As ſoon as thoſe ſuperfluous Seamen ſhould be extinct, it would be impoſſible to Man ſuch large Fleets as we could at preſent: But I do not look upon this as a Detriment, or the leaſt Inconveniency: for the Reduction of Mariners as to Numbers being general throughout the World, all the Conſequence would be, that in caſe of War the Maritime Powers would be obliged to fight with fewer Ships, which would be an Happineſs inſtead of an Evil: and would you carry this Felicity to the higheſt pitch of Perfection, it is but to add one deſirable Bleſſing more, and no Nation ſhall ever Fight at all. The Bleſſing I hint at is, what all good Chriſtians are bound to pray for, *viz.* that all Princes and States ſhould be

true to their Oaths and Promises, and Just to one another, as well as their own Subjects; that they might have a greater regard for the Dictates of Conscience and Religion, than those of State Politicks and Worldly Wisdom, and prefer the Spiritual Welfare of others to their own Carnal Desires, and the Honesty, the Safety, the Peace and Tranquility of the Nations they govern, to their own Love of Glory, Spirit of Revenge, Avarice and Ambition.

The last Paragraph will to many seem a Digression, that makes little for my purpose; But what I mean by it is to demonstrate that Goodness, Integrity, and a peaceful Disposition in Rulers and Governors of Nations, are not the proper Qualifications to aggrandize them, and encrease their Numbers; any more than the uninterrupted Series of Success that every private Person would be blest with, if he could, and which I have shewn would be Injurious and Destructive to a large Society, that should place a Felicity in worldly Greatness, and being envied by their Neighbours, and value themselves upon their Honour and their Strength.

No Man needs to guard himself against Blessings, but Calamities require Hands to avert them. The amiable Qualities of Man put none of the Species upon stirring: His Honesty, his love of Company, his Goodness, Content and Frugality are so many Comforts to an Indolent Society, and the more real and unaffected they are, the more they keep every thing at Rest and Peace, and the more they will every where prevent Trouble and Motion it self. The same almost may be said of the Gifts and Munificence of Heaven, and all the Bounties and Benefits of Nature: This is certain, that the more extensive they are, and the greater Plenty we have of them, the more we save our Labour. But the Necessities, the Vices and Imperfections of Man, together with the various Inclemencies of the Air

and

and other Elements, contain in them the Seeds of all Arts, Induſtry and Labour: It is the Extremities of Heat and Cold, the Inconſtancy and Badneſs of Seaſons, the Violence and Uncertainty of Winds, the vaſt Power and Treachery of Water, the Rage and Untractableneſs of Fire, and the Stubborneſs and Sterility of the Earth, that rack our Invention, how we ſhall either avoid the Miſchiefs they may produce, or correct the Malignity of them and turn their ſeveral Forces to our Advantage a thouſand different ways; whilſt we are employ'd in ſupplying the infinite variety of our Wants, which will ever be multiply'd as our Knowledge is enlarged, and our Deſires encreaſe. Hunger, Thirſt and Nakedneſs are the firſt Tyrants that force us to ſtir: afterwards our Pride, Sloth, Senſuality and Fickleneſs are the great Patrons that promote all Arts and Sciences, Trades, Handicrafts and Callings; whilſt the great Task-maſters, Neceſſity, Avarice, Envy and Ambition, each in the Claſs that belongs to him, keep the Members of the Society to their Labour, and make them all ſubmit, moſt of them chearfully, to the Drudgery of their Station; Kings and Princes not excepted.

The greater the Variety of Trades and Manufactures, the more operoſe they are, and the more they are divided in many Branches, the greater Numbers may be contained in a Society without being in one another's way, and the more eaſily they may be render'd a Rich, Potent and Flouriſhing People. Few Virtues employ any Hands, and therefore they may render a ſmall Nation Good, but they can never make a Great One. To be ſtrong and laborious, patient in Difficulties, and aſſiduous in all Buſineſs, are commendable Qualities; but as they do their own Work, ſo they are their own Reward, and neither Art nor Induſtry have ever paid their Compliments to them; whereas the Excellency of Human Thought and Contrivance has been

been and is yet no where more conſpicuous than in Variety of Tools and Inſtruments of Workmen and Artificers, and the multiplicity of Engines, that were all invented either to aſſiſt the Weakneſs of Man, to correct his many Imperfections, to gratify his Lazineſs, or obviate his Impatience.

It is in Morality as it is in Nature, there is nothing ſo perfectly Good in Creatures that it cannot be hurtful to any one of the Society, nor any thing ſo entirely Evil, but it may prove beneficial to ſome part or other of the Creation: So that things are only Good and Evil in reference to ſomething elſe, and according to the Light and Poſition they are placed in. What pleaſes us is good in that Regard, and by this Rule every Man wiſhes well for himſelf to the beſt of his Capacity, with little Reſpect to his Neighbour. There never was any Rain yet, tho' in a very dry Seaſon when Publick Prayers had been made for it, but ſomebody or other who wanted to go abroad wiſhed it might be fair Weather only for that Day. When the Corn ſtands thick in the Spring, and the generality of the Country rejoyce at the pleaſing Object, the Rich Farmer who kept his laſt Year's Crop for a better Market, pines at the ſight, and inwardly grieves at the Proſpect of a plentiful Harveſt. Nay, we ſhall often hear your Idle People openly wiſh for the Poſſeſſions of others, and not to be injurious forſooth add this wiſe Proviſo, that it ſhould be without Detriment to the Owners: But I'm afraid they often do it without any ſuch Reſtriction in their Hearts.

It is a Happineſs that the Prayers as well as Wiſhes of moſt People are inſignificant and good for nothing; or elſe the only thing that could keep Mankind fit for Society, and the World from falling into Confuſion, would be the Impoſſibility that all the Petitions made to Heaven ſhould be granted. A dutiful pretty young Gentleman newly come from his Travels lies at the *Bviel* waiting with Impatience

patience for an Easterly Wind to waft him over to *England*, where a dying Father, who wants to embrace and give him his Blessing before he yields his Breath, lies hoaning after him, melted with Grief and Tenderness: In the mean while a *British* Minister, who is to take care of the Protestant Interest in *Germany*, is riding Post to *Harwich*, and in violent haste to be at *Ratisbon* before the Diet breaks up. At the same time a rich Fleet lies ready for the *Mediterranean*, and a fine Squadron is bound for the *Baltick*. All these things may probably happen at once, at least there is no difficulty in supposing they should. If these People are not Atheists, or very great Reprobates, they will all have some good Thoughts before they go to Sleep, and consequently about Bed-time they must all differently pray for a fair Wind and a prosperous Voyage. I don't say but it is their Duty, and it is possible they may be all heard, but I am sure they can't be all served at the same time.

After this I flatter my self to have demonstrated that, neither the Friendly Qualities and kind Affections that are natural to Man, nor the real Virtues he is capable of acquiring by Reason and Self-Denial, are the Foundation of Society; but that what we call Evil in this World, Moral as well as Natural, is the grand Principle that make us sociable Creatures, the solid Basis, the Life and Support of all Trades and Employments without Exception: That there we must look for the true Origin of all Arts and Sciences, and that the Moment Evil ceases, the Society must be spoiled, if not totally dissolved.

I could add a thousand things to enforce and further illustrate this Truth with abundance of Pleasure; but for fear of being troublesome I shall make an End, tho' I confess that I have not been half so sollicitous to gain the Approbation of others, as I have study'd to please my self in this Amusement; yet if ever I hear, that by following this Digression I have

have given any to the intelligent Reader, it will always add to the Satisfaction I have received in the Performance. In the hope my Vanity forms of this, I leave him with regret, and concluding with repeating the ſeeming Paradox, the Subſtance of which is advanced in the Title Page; that PRIVATE VICES by the dextrous Management of a skilful Politician may be turned into PUBLICK BENEFITS.

THE END.

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A VINDICATION of the BOOK from the Aſperſions contain'd in a Preſentment of the Grand Jury of *Middleſex*, and an abuſive Letter to Lord *C.*

THAT the Reader may be fully inſtructed in the Merits of the Cauſe between my Adverſaries and myſelf, it is requiſite that, before he ſees my Defence, he ſhould know the whole Charge, and have before him all the Accuſations againſt me at large.

The Preſentment of the Grand Jury *is worded thus:*

WE the Grand Jury for the County of *Middleſex* have with the greateſt Sorrow and Concern, obſerv'd the many Books and Pamphlets that are almoſt every Week Publiſhed againſt the Sacred Articles of our *Holy Religion*, and all Diſcipline and Order in the *Church*, and the Manner in which this is carry'd on, ſeems to us, to have a Direct Tendency to *propagate Infidelity*, and conſequently Corruption of all Morals.

We are juſtly ſenſible of the Goodneſs of the Almighty that has preſerved us from the *Plague*, which has viſited our Neighbouring Nation, and for which great Mercy, his Majeſty was graciouſly pleaſed to command by his Proclamation that Thanks ſhould be returned to Heaven; but how provoking muſt it be to the Almighty, that his *Mercies* and Deliverances extended to this Nation,

and

and our Thankſgiving that was publickly commanded for it, ſhould be attended with ſuch flagrant Impieties.

We know of nothing that can be of greater Service to his Majeſty and the Proteſtant Succeſſion (which is happily eſtabliſhed among us for the Defence of the *Chriſtian Religion*) than the Suppreſſion of Blaſphemy and Prophaneneſs, which has a direct Tendency to ſubvert the very Foundation on which his Majeſty's Government is fixed.

So Reſtleſs have theſe *Zealots for Infidelity* been in their Diabolical Attempts againſt Religion, that they have,

Firſt, Openly blaſphemed and denied the Doctrine of the Ever *Bleſſed Trinity*, endeavouring by ſpecious Pretences to revive the *Arian Hereſy*, which was never introduced into any Nation, but the Vengeance of Heaven purſued it.

Secondly, They affirm an Abſolute *Fate*, and deny the *Providence* and Government of the Almighty in the World.

Thirdly, They have endeavoured to ſubvert all Order and Diſcipline of the Church, and by vile and unjuſt Reflections on the *Clergy*, they ſtrive to bring Contempt on all Religion; That by the Libertiniſm of their Opinions they may encourage and draw others into the Immoralities of their Practice.

Fourthly, That a General Libertiniſm may the more effectually be eſtabliſhed, the *Univerſities* are decried, and all *Inſtructions of Youth* in the Principles of the Chriſtian Religion are exploded with the greateſt Malice and Falſity.

Fifthly, The more effectually to carry on theſe Works of Darkneſs, ſtudied Artifices and invented Colours have been made uſe of to run down Religion and Virtue as *prejudicial* to Society, and detrimental to the State; and to recommend Luxury, Avarice, Pride, and all kind of Vices, as being ne-

ceſſary

ceſſary to *Publick Welfare*, and not tending to the *Deſtruction* of the Conſtitution: Nay, the very *Stewt* themſelves have had ſtrained Apologies and forced Encomiums made in their Favour and produced in Print, with Deſign, we conceive, to debauch the Nation.

Theſe Principles having a direct Tendency to the Subverſion of all Religion and Civil Government, our Duty to the *Almighty*, our Love to our *Country*, and Regard to our *Oaths*, oblige us to Preſent,

as the Publiſher of a Book, entituled, The *Fable of the Bees*; or *Private Vices Publick Benefits*. 2d Edit. 1723.

And alſo

as the Publiſher of a Weekly Paper, call'd the *Britiſh Journal*, Numb. 26, 35, 36, and 39.

The Letter I complain of is this;

My Lord,

'TIS Welcome News to all the King's Loyal Subjects and true Friends to the Eſtabliſh'd Government and Succeſſion in the *Illuſtrious Houſe of* Hanover, that your Lordſhip is ſaid to be contriving ſome *Effectual* Means of ſecuring us from the Dangers, wherewith his Majeſty's happy Government ſeems to be threatned by *Catiline*, under the Name of *Cato*; by the Writer of a Book, Intituled, *The Fable of the Bees*, &c. and by others of their *Fraternity*, who are undoubtedly uſeful Friends to the *Pretender*, and diligent for his ſake, in labouring to ſubvert and ruin our Conſtitution, under a ſpecious Pretence of defending it. Your Lordſhip's wiſe Reſolution, totally to ſuppreſs ſuch impious Writings, and the Direction already given for having them *Preſented*, immediately, by ſome of the *Grand Juries*, will effectually convince the Nation,

that

that no Attempts againſt *Chriſtianity* will be ſuffer'd or endured here. And this Conviction will at once rid Men's Minds of the Uneaſineſs which this flagitious Race of Writers has endeavour'd to raiſe in them; will therefore be a firm Bulwark to the *Proteſtant Religion*; will effectually defeat the Projects and Hopes of the *Pretender*; and beſt ſecure us againſt any Change in the *Miniſtry*. And no *faithful Briton* could be unconcern'd, if the People ſhould imagine any the leaſt Neglect in any ſingle Perſon bearing a part in the Miniſtry, or begin to grow *Jealous*, that any thing could be done, which is not done in defending their Religion from every the leaſt Appearance of Danger approaching towards it. And, my Lord, this *Jealouſy* might have been apt to riſe, if no Meaſures had been taken to diſcourage and cruſh the open Advocates of *Irreligion*. 'Tis no eaſy Matter to get Jealouſy out of one's Brains, when 'tis once got into them. Jealouſy, my Lord! 'Tis as *furious* a Fiend as any of them all. I have ſeen a little thin weak Woman ſo invigorated by a Fit of *Jealouſy*, that five Grenadiers could not hold her. My Lord, go on with your juſt Methods of keeping the People clear of this curſed *Jealouſy*: For amongſt the various Kinds and Occaſions of it, that which concerns their *Religion*, is the moſt violent flagrant frantick Sort of all; and accordingly has, in former Reigns, produced thoſe various Miſchiefs, which your Lordſhip has faithfully determined to prevent, dutifully regarding the Royal Authority, and conforming to the *Example* of his Majeſty, who has graciouſly given *DIRECTIONS* (which are well known to your Lordſhip) *for the preſerving of Unity in the Church; and the Purity of the Chriſtian Faith.* 'Tis in vain to think that the People of *England* will ever give up their *Religion*, or be very fond of any *Miniſtry* that will not ſupport it, as the Wiſdom of this Miniſtry has done, againſt ſuch audacious Attacks as are made

upon

upon it by the *Scriblers*; for *Scribler*, your Lordſhip knows, is the juſt Appellation of every Author, who, under whatever plauſible Appearance of good Senſe, attempts to undermine the Religion, and therefore the Content and Quiet, the Peace and Happineſs of his Fellow-Subjects, by ſubtle and artful and fallacious Arguments and Inſinuations. May Heaven avert thoſe inſufferable Miſeries, which the Church of *Rome* would bring upon us! *Tyranny* is the Bane of Human Society; and there is no Tyranny heavier than that of the *Triple Crown*. And therefore, this free and happy People has juſtly conceived an utter Abhorrence and Dread of Popery, and of every thing that looks like Encouragement or Tendency to it; but they do alſo abhor and dread the Violence offer'd to *Chriſtianity* itſelf, by our Britiſh *Catilines*, who ſhelter their treacherous Deſigns againſt it, under the falſe Colours of Regard and Good-will to our bleſſed Proteſtant Religion, whilſt they demonſtrate, too *plainly* demonſtrate, that the Title of *Proteſtants* does not belong to them, unleſs it can belong to thoſe who are in effect Proteſters againſt *all Religion*.

And really, the People cannot be much blamed for being a little unwilling to part with their Religion: For they tell ye, that there is a *God*; and that *God* governs the World; and that he is wont to bleſs or blaſt a Kingdom, in Proportion to the Degrees of *Religion* or *Irreligion* prevailing in it. Your Lordſhip has a fine Collection of Books; and, which is a finer thing ſtill, you do certainly underſtand them, and can turn to an Account of any important Affair in a trice. I would therefore fain know, whether your Lordſhip can ſhow, from *any Writer*, let him be as *profane* as the *Scriblers* would have him, that any one Empire, Kingdom, Country or Province, Great or Small, did not dwindle and ſink, and was confounded, when it once fail'd of *providing ſtudiouſly* for the *Support* of *Religion*.

The

The *Scriblers* talk much of the *Roman* Government, and *Liberty*, and the *Spirit* of the *Old Romans*. But 'tis undeniable, that their moſt plauſible Talk of theſe Things is all *Pretence*, and *Grimace*, and an *Artifice* to ſerve the Purpoſes of Irreligion; and by conſequence to render the People *uneaſy*, and ruin the Kingdom. For if they did in *Reality* eſteem, and would faithfully recommend to their Countrymen, the Sentiments and Principles, the main Purpoſes and Practices of the wiſe and proſperous *Romans*, they would, in the firſt place, put us in mind, that *Old Rome* was as remarkable for *obſerving* and promoting *Natural Religion*, as *New Rome* has been for corrupting that which is *Reveal'd*. And as the *Old Romans* did ſignally recommend themſelves to the Favour of Heaven, by their faithful *Care of Religion*; ſo were they abundantly convinced, and did accordingly acknowledge, with *univerſal* Conſent, that their Care of Religion was the *great Means* ‡ of *God's* preſerving the Empire, and crowning it with Conqueſt and Succeſs, Proſperity and Glory. Hence it was, that when their *Orators* were bent upon exerting their utmoſt in moving and perſuading the People, upon any Occaſion, they ever put them in mind of their *Religion*, if *That* could be any way affected by the Point in debate; not doubting that the People would determine in their *Favour*, if they could but demonſtrate, that the Safety of *Religion* depended upon the Succeſs of their *Cauſe*. And indeed, neither the *Romans*, nor any other Nation upon Earth, did ever ſuffer their *Eſtabliſh'd Religion* to be *openly* ridiculed, exploded, or oppoſed: And I'm ſure, your Lordſhip would not, for all the World, that this Thing ſhould be done with *Impunity* amongſt *Us*, which was never endured in the World

‡ *Quis eſt tam Vecors qui non Intelligat, Numine hoc tantum Imperium eſſe Natum, Auctum, & Retentum?* — Cic. Orat. de Haruſp. Reſp.

World before. Did ever any Man, ſince the bleſſed Revelation of the *Goſpel*, run Riot upon *Chriſtianity*, as ſome Men, nay, and ſome few Women too, have lately done? Muſt the *Devil* grow rampant at this Rate, and not to be call'd *Coram Nobis*? Why ſhould not he content himſelf to carry off People in the common Way, the way of Curſing and Swearing, Sabbath-breaking and Cheating, Bribery and Hypocriſy, Drunkenneſs and Whoring, and ſuch kind of Things, as he us'd to do? Never let him domineer in Mens Mouths and Writings, as he does now, with loud, tremendous Infidelity, Blaſphemy and Prophaneneſs, enough to frighten the King's Subjects out of their Wits. We are now come to a ſhort Queſtion: *God*, or the *Devil*? that's the Word; and Time will ſhew, who and who goes together. Thus much may be ſaid at preſent, that thoſe have abundantly ſhewn their Spirit of Oppoſition to Sacred Things, who have not only inveighed againſt the *National* Profeſſion and Exerciſe of Religion; and endeavour'd, with Bitterneſs and Dexterity, to render it *Odious* and *Contemptible*, but are ſollicitous to hinder *Multitudes* of the Natives of this Iſland from having the very *Seeds* of *Religion* ſown among them with Advantage.

Arguments are urged, with the utmoſt Vehemence, againſt the Education of poor Children in the *Charity-Schools*, tho' there hath not one juſt Reaſon been offer'd againſt the Proviſion made for that Education. The Things that have been objected againſt it are *not*, in Fact, true; and nothing ought to be regarded, by ſerious and wiſe Men, as a *weighty* or *juſt* Argument, if it is not a *true* one. How hath *Catiline* the Confidence left to look any Man in the Face, after he hath ſpent more Confidence than moſt Men's whole Stock amounts to, in ſaying, that *this pretended Charity has, in Effect, deſtroy'd all other Charities, which were before given to the Aged, Sick, and Impotent.*

It ſeems pretty clear, that if thoſe, who do *not* contribute to any *Charity-School*, are become more Uncharitable to any other Object than formerly they were; their want of Charity to the one, is not owing to their Contribution to the other. And as to thoſe who *do* contribute to theſe Schools; they are ſo far from being more ſparing in their Relief of other Objects, than they were before, that the poor Widows, the Aged and the Impotent do plainly receive more Relief from *Them*, in Proportion to their Numbers and Abilities, than from any the ſame Numbers of Men under the ſame Circumſtances of Fortune, who do *not* concern themſelves with *Charity-Schools*, in any Reſpect, but in condemning and decrying them. I will meet *Catiline* at the *Grecian* Coffee-Houſe any Day in the Week, and by an Enumeration of particular Perſons, in as great a *Number* as he pleaſeth, demonſtrate the Truth of what I ſay. But I do not much depend upon his giving me the Meeting, becauſe 'tis *his* Buſineſs, not to encourage *Demonſtrations* of the Truth, but to throw *Diſguiſes* upon it; otherwiſe, he never could have allowed himſelf, after repreſenting the Charity-Schools as intended *to breed up Children to Reading and Writing, and to ſober Behaviour, that they may be qualified to be Servants*, immediately to add theſe Words, *A ſort of idle and rioting Vermin, by which the Kingdom is already almoſt devoured, and are become every where a publick Nuſance*, &c. What? Is it owing to the *Charity-Schools*, that Servants are become ſo *Idle*, ſuch *rioting Vermin*, ſuch a publick *Nuſance*; that *Women*-Servants turn *Whores*, and the *Men*-Servants, *Robbers*, *Houſe-breakers*, and *Sharpers*? (as he ſays they commonly do.) Is this owing to the *Charity-Schools*? or, if it is *not*, how comes he to allow himſelf the Liberty of repreſenting theſe Schools as a *Means* of *increaſing* this Load of Miſchief, which is indeed too plainly fallen upon the Publick? The *imbibing Principles of Virtue* hath not, uſually, been thought the chief Occaſion

caſion of running into Vice. If the early Knowledge of *Truth*, and of our *Obligations* to it, were the ſureſt Means of *departing* from it, no body would doubt, that the Knowledge of Truth was inſtill'd into *Catiline* very *Early*, and with the utmoſt Care. 'Tis a good pretty Thing in him to ſpread a Report, and to lay ſo much Streſs upon it as he does, that *there is more Collected at the Church Doors in a Day, to make theſe poor Boys and Girls appear in Caps and Livery-Coats, than for all the Poor in a Year.* O rare *Catiline!* This Point you'll carry moſt ſwimmingly; for you have no Witneſſes againſt you, nor any living Soul to contradict you, except the Collectors and Overſeers of the Poor, and all other principal Inhabitants of moſt of the Pariſhes, where any Charity-Schools are, in *England*.

The Jeſt of it is, my Lord, that theſe *Scribblers* would ſtill be thought *good Moral Men*. But, when Men make it their Buſineſs to *miſlead* and *deceive* their Neighbours, and that in Matters of *Moment*, by *diſtorting* and *diſguiſing* the Truth, by *Miſrepreſentations*, and *falſe* Inſinuations; if ſuch Men are not guilty of *Uſurpation*, whilſt they take upon them the Character of *good Moral Men*, then 'tis not Immoral, in any Man, to be *falſe* and *deceitful*, in Caſes where the *Law* cannot touch him for being ſo, and *Morality* bears no Relation to *Truth* and *Fair-Dealing*. However, I ſhall not be very willing to meet one of theſe *moral Men* upon *Hounſlow-Heath*, if I ſhould happen to ride that Way without Piſtols. For I have a Notion, that They who have *no* Conſcience in one Point, don't much abound with it in another. Your Lordſhip, who judges accurately of *Men*, as well as *Books*, will eaſily imagine, if you had no other Knowledge of the Charity-Schools, that there muſt be ſomething very *excellent* in them, becauſe ſuch *kind of Men* as Theſe are ſo warm in *oppoſing* them.

They

They tell you, that theſe Schools are Hindrances to *Husbandry* and to *Manufacture*: As to Husbandry; the Children are not kept in the Schools longer than till they are of Age and Strength to perform the principal Parts of it, or to bear conſtant Labour in it; and even whilſt they *are* under this Courſe of Education, your Lordſhip may depend upon it, that they ſhall never be hindred from working in the Fields, or being employ'd in ſuch Labour as they are capable of, in any Parts of the Year, when they can get ſuch Employment for the Support of their Parents and themſelves. In this Caſe the Parents in the ſeveral Countries are proper Judges of their ſeveral Situations and Circumſtances, and at the ſame time, not ſo very fond of their Childrens getting a little *Knowledge*, rather than a little *Money*, but that they will find *other* Employment for them than going to School, whenever they can get a Penny by ſo doing. And the Caſe is the ſame as to the *Manufactures*; the Truſtees of the Charity-Schools, and the Parents of the Children bred in them, would be thankful to thoſe Gentlemen who *make* the Objection, if they would aſſiſt in *removing* it, by ſubſcribing to a Fund for joyning the Employment of *Manufacture* to the Buſineſs of learning to *Read* and *Write* in the Charity-Schools: *This* would be a *noble* Work: Tis already effected by the Supporters of ſome Charity-Schools, and is aimed at, and earneſtly deſired by all the reſt: But *Rome* was not built in a Day. Till this *great* Thing can be brought about, let the Maſters and Managers of the Manufactures in the ſeveral Places of the Kingdom be ſo charitable as to employ the Poor Children for a certain Number of Hours in every Day in their reſpective Manufactures, whilſt the Truſtees are taking care to fill up their other Hours of the Day in the uſual Duties of the Charity-Schools. 'Tis an eaſy Matter for *Party-men*, for deſigning and perverted Minds, to invent colourable,

ble, fallacious Arguments, and to offer *Railing* under the Appearance of *Reasoning* against the best Things in the World. But undoubtedly, no *impartial* Man, who is affected with a *serious* Sense of *Goodness*, and a *real* Love of his Country, can think this proper and just View of the Charity-Schools liable to any *just*, *weighty* Objection, or refuse to contribute his Endeavours to improve and raise them to that *Perfection* which is propos'd in them. In the mean time, let no Man be so *weak* or so *wicked* as to deny, that when poor Children cannot meet with Employment in any other honest Way, rather than suffer their tender Age to be spent in Idleness, or in learning the Arts of Lying and Swearing and Stealing, 'tis true *Charity* to *Them* and good Service done to our Country, to employ them in learning the Principles of *Religion* and *Virtue*, till their Age and Strength will enable them to become Servants in Families, or to be engag'd in Husbandry, or Manufacture, or any kind of Mechanick Trade or Laborious Employment; for to these *laborious* Employments are the Charity Children generally, if not always turn'd, as soon as they become capable of them: And therefore *Catiline* may be pleas'd to retract his Objection concerning *Shop-keepers* or Retailers of Commodities, wherein he has affirmed, that *their Employments*, which he says *ought to fall to the Share of Children of their own Degree*, *are mostly anticipated and engross'd by the Managers of the Charity-Schools.* He must excuse my acquainting your Lordship, that this *Affirmation* is in Fact directly *false*, which is an Inconvenience very apt to fall upon *his* Affirmations, as it has particularly done upon one of 'em more, which I would mention: For he is not asham'd roundly to assert, *That the Principles of our common People are debauch'd in our Charity-Schools, who are taught as soon as they can speak to blabber out* HIGH-CHURCH *and* ORMOND, *and so are bred up to be Traytors before they know what Treason signifies.* Your

Lordship,

Lordſhip, and other Perſons of *Integrity*, whoſe Words are the faithful Repreſentatives of their Meaning, would now think, if I had not given you a Key to *Catiline*'s Talk, that he has been fully convinced, that the Children in the Charity-Schools *are bred up to be Traytors*.

My Lord, If any one Maſter be ſuffer'd by the Truſtees to continue in any Charity-School, againſt whom Proof can be brought, that he is diſaffected to the Government, or that he does not as faithfully teach the Children *Obedience* and *Loyalty* to the King, as any other Duty in the Catechiſm, then I will gratify *Catiline* with a Licenſe to pull down the *Schools*, and hang up the Maſters, according to his Heart's Deſire.

Theſe and ſuch Things as theſe are urg'd with the like *Bitterneſs* and as *little Truth* in the Book mention'd above, viz. *The Fable of the Bees*; or, *Private Vices, Publick Benefits*, &c. *Catiline* explodes the fundamental Articles of *Faith*, impiouſly comparing the Doctrine of the Bleſſed Trinity to *Fee-fa-fum*: This profligate Author of the *Fable* is not only an Auxiliary to *Catiline* in Oppoſition to *Faith*, but has taken upon him to tear up the very Foundations of *Moral Virtue*, and eſtabliſh *Vice* in its Room. The beſt Phyſician in the World did never labour more to purge the *Natural* Body of *bad* Qualities, than this Bumble-Bee has done to purge the Body *Politick* of *good* ones. He himſelf bears Teſtimony to the Truth of this Charge againſt him: For when he comes to the Concluſion of his Book, he makes this Obſervation upon himſelf and his Performance: "After this I flatter my ſelf to have demon-"ſtrated, that neither the friendly Qualities and "kind Affections that are *natural* to Man, nor the "real *Virtues* he is capable of acquiring by *Reaſon* "and Self-denial, are the *Foundation of Society*; but "that what we call *Evil* in this World, *Moral* as "well as *Natural*, is the *Grand Principle* that makes

"us

" us ſociable Creatures, the *ſolid Baſis*, the *Life* and " *Support* of all Trades and Employments without " Exception: That there we muſt look for the " true Origin of all Arts and Sciences, and that *the* " *Moment Evil ceaſes, the Society muſt be ſpoil'd, if not* " *totally diſſolv'd.*

Now, my Lord, you ſee the *Grand Deſign*, the main Drift of *Catiline* and his Confederates; now the Scene opens, and the ſecret Springs appear; now the Fraternity adventure to ſpeak out, and ſurely no Band of Men ever *dared* to ſpeak at this Rate before; now you ſee the *True Cauſe* of all their Enmity to the poor Charity-Schools; 'tis levell'd againſt *Religion*; *Religion*, my Lord, which the Schools are inſtituted to promote, and which *this Confederacy* is reſolved to deſtroy; for the Schools are certainly one of the greateſt Inſtruments of *Religion* and *Virtue*, one of the firmeſt Bulwarks againſt *Popery*, one of the beſt Recommendations of this People to the Divine Favour, and therefore one of the greateſt Bleſſings to our Country of any thing that has been ſet on Foot ſince our happy *Reformation* and Deliverance from the Idolatry and Tyranny of *Rome*. If any trivial Inconvenience *did* ariſe from ſo excellent a Work, as ſome little Inconvenience attends all human Inſtitutions and Affairs, the Excellency of the Work would ſtill be Matter of *Joy*, and find *Encouragement* with all the *Wiſe* and the *Good*, who deſpiſe ſuch *inſignificant* Objections again it as *other* Men are not aſham'd to raiſe and defend.

Now your Lordſhip alſo ſees the *true Cauſe* of the *Satyr* which is continually form'd againſt the *Clergy* by *Catiline* and his Confederates. Why ſhould Mr. *Hall*'s Conviction and Execution be any more an Objection againſt the Clergy, than Mr. *Layer*'s againſt the Gentlemen of the *Long Robe*? why, becauſe the Profeſſion of the *Law* does not immediately relate to *Religion*: and therefore *Catiline* will *allow*, that if any Perſons of that Profeſſion ſhould

be

be Traytors, or otherwiſe *vicious*, all the reſt may, notwithſtanding the Iniquity of a Brother, be as loyal and virtuous as any other Subjects in the King's Dominions: But becauſe Matters of *Religion are* the profeſs'd *Concern* and the *Employment* of the *Clergy*; therefore *Catiline*'s Logick makes it out as clear as the Day, that if any of *them* be diſaffected to the Government, all the reſt are ſo too; or if any of *them* be chargeable with *Vice*, this Conſequence from it is plain, that All or Moſt of the reſt are as vicious as the Devil can make them. I ſhall not trouble your Lordſhip with a particular Vindication of the Clergy, nor is there any Reaſon that I ſhould, for they are already ſecure of your *Lordſhip*'s good Affection to them, and they are able to vindicate themſelves whereſoever ſuch a Vindication is wanted, being as *faithful* and *virtuous* and *learned* a Body of Men as any in *Europe*; and yet they ſuſpend the *Publication* of Arguments in a ſolemn Defence of themſelves, becauſe they neither *expect* nor *deſire* Approbation and Eſteem from *impious* and *abandon'd* Men; and at the ſame Time they cannot doubt that all Perſons, not only of great *Penetration* but of *common Senſe*, do now clearly ſee; that the Arrows ſhot againſt the *Clergy* are intended to wound and deſtroy the *Divine Inſtitution* of the Miniſterial Offices, and to extirpate the *Religion* which the ſacred Offices were appointed to preſerve and promote. This was always *ſuppoſed* and *ſuſpected* by every honeſt and impartial Man; but 'tis now *demonſtrated* by thoſe who before had given Occaſion to ſuch Suſpicions, for they have now openly declared that *Faith* in the Principal Articles of it, is not only needleſs but ridiculous, that the *Welfare* of human Society muſt ſink and periſh under the Encouragement of *Virtue*, and that Immorality is the only *firm* Foundation whereon the Happineſs of Mankind can be built and ſubſiſt. The *Publication* of ſuch Tenets as theſe, an open avow'd Propoſal to extirpate

the *Chriſtian Faith* and all *Virtue*, and to ſet *Moral Evil* for the *Baſis* of the Government, is ſo ſtunning, ſo ſhocking, ſo frightful, ſo flagrant an Enormity, that if it ſhould be imputed to us as a *National* Guilt, the *Divine Vengeance* muſt inevitably fall upon us. And how far this Enormity would become a *National Guilt* if it ſhould paſs diſregarded and unpuniſhed, a *Caſuiſt* leſs ſkilful and diſcerning than your Lordſhip may eaſily gueſs: And no doubt your Lordſhip's good Judgment in ſo plain and important a Caſe, has made you, like a wiſe and faithful Patriot, reſolve to uſe your utmoſt Endeavours in your high Station to defend Religion from the bold Attacks made upon it.

As ſoon as I have ſeen a Copy of the *Bill for the better Security of his Majeſty and his happy Government, by the better Security of* Religion *in* Great-Britain, your Lordſhip's *juſt Scheme of Politicks*, your *Love of your Country*, and your *great Services* done to it ſhall again be acknowledg'd by,

My Lord,

Your moſt faithful humble Servant,

Theophilus Philo-Britannus.

Theſe violent Accuſations and the great Clamour every where raiſed againſt the Book, by Governours, Maſters, and other Champions of Charity-Schools, together with the Advice of Friends, and the Reflection on what I owed to myſelf, drew from me the following Anſwer. The candid Reader, in the peruſal of it, will not be offended at the Repetition of ſome Paſſages, one of which he may have met with twice already, when he ſhall conſider that to make my Defence by it ſelf to the Publick, I was obliged to repeat what has been quoted in the Letter, ſince the Paper would unavoidably fall into the *Hands* of many who had never ſeen either the *Fable of the Bees*, or the Defamatory Letter wrote againſt

it. The Answer was Published in the *London Journal* of *August* 10, 1723, in these Words:

WHEREAS in the *Evening-Post* of *Thursday July* 11, a Presentment was inserted of the Grand-Jury of *Middlesex*, against the Publisher of a Book, entituled, *The Fable of the Bees*; or *Private Vices Publick Benefits*; and since that, a passionate and abusive Letter has been published against the same Book and the Author of it, in the *London Journal* of *Saturday, July* 27; I think myself indispensably obliged to vindicate the aboveſaid Book against the black Aspersions that undeservedly have been cast upon it, being conscious that I have not had the least ill Design in Composing it. The Accusations against it having been made openly in the publick Papers, it is not equitable the Defence of it should appear in a more private Manner. What I have to say in my Behalf, I shall address to all Men of Sense and Sincerity, asking no other Favour of them than their Patience and Attention. Setting aside what in that Letter relates to others, and every thing that is Foreign and Immaterial, I shall begin with the Passage that is quoted from the Book, *viz.* *After this, I flatter my self to have demonstrated, that neither the Friendly Qualities and kind Affections that are natural to Man, nor the real Virtues he is capable of acquiring by Reason and Self-denial are the Foundation of Society; but that what we call Evil in this World, Moral as well as Natural, is the grand Principle that makes us sociable Creatures; the solid Basis, the Life and Support of all Trades and Employments without Exception: That there we must look for the true Origin of all Arts and Sciences; and that the Moment Evil ceases, the Society must be spoiled, if not totally dissolved.* These Words I own are in the Book, and, being both innocent and true, like to remain there in all future Impressions. But I will likewise own very freely, that, if I had wrote with a Design to be understood by the meaneſt Capacities, I would

not have chose the Subject there treated of; or if I had, I would have amplify'd and explained every Period, talked and distinguished magisterially, and never appeared without the Fescue in my Hand. As for Example; to make the Passage pointed at intelligible, I would have bestowed a Page or two on the Meaning of the Word *Evil*; after that I would have taught them, that every Defect, every Want was an Evil; that on the Multiplicity of those Wants depended all those mutual Services which the individual Members of a Society pay to each other; and that consequently, the greater Variety there was of Wants, the larger Number of Individuals might find their private Interest in labouring for the good of others, and united together, compose one Body. Is there a Trade or Handicraft but what supplies us with something we wanted? This Want certainly, before it was supply'd, was an Evil, which that Trade or Handicraft was to remedy, and without which it could never have been thought of. Is there an Art or Science that was not invented to mend some Defect? Had this latter not existed, there could have been no occasion for the former to remove it. I say, p. 308. *The Excellency of human Thought and Contrivance has been, and is yet no where more conspicuous than in the Variety of Tools and Instruments of Workmen and Artificers, and the Multiplicity of Engines, that were all invented, either to assist the Weakness of Man, to correct his many Imperfections, to gratify his Laziness, or obviate his Impatience.* Several foregoing Pages run in the same strain. But what Relation has all this to Religion or Infidelity, more than it has to Navigation or the Peace in the North?

The many Hands that are employ'd to supply our natural Wants, that are really such, as Hunger, Thirst, and Nakedness, are inconsiderable to the vast Numbers that are all innocently gratifying the *Depravity* of our corrupt Nature; I mean the *Industrious*, who get a Livelihood by their honest Labour,

Labour, to which the Vain and Voluptuous must be beholden for all their Tools and Implements of Ease and Luxury. *The short-sighted Vulgar, in the Chain of Causes, seldom can see farther than one Link; but those who can enlarge their View, and will give themselves Leisure of gazing on the Prospect of concatenated Events, may in a hundred Places see* Good *spring up and pullulate from* Evil, *as naturally as Chickens do from Eggs.*

The Words are to be found p. 59, in the Remark made on the seeming Paradox; that in the Grumbling Hive

The worst of all the Multitude
Did something for the Common Good!

Where in many Instances may be amply discovered, how unsearchable Providence daily orders the Comforts of the Laborious, and even the Deliverances of the Oppressed, secretly to come forth not only from the Vices of the Luxurious, but likewise the Crimes of the Flagitious and most Abandoned.

Men of Candour and Capacity perceive at first Sight, that in the Passage censured, there is no Meaning hid or expressed that is not altogether contained in the following Words: *Man is a necessitous Creature in innumerable Accounts, and yet from those very Necessities, and nothing else, arise all Trades and Employments.* But it is ridiculous for Men to meddle with Books above their Sphere.

The *Fable of the Bees* was designed for the Entertainment of People of Knowledge and Education, when they have an Idle Hour which they know not how to spend better: It is a Book of severe and exalted Morality, that contains a strict Test of Virtue, an infallible Touchstone to distinguish the real from the counterfeited, and shews many Actions to be faulty that are palmed upon the World for good ones: It describes the Nature and Symptoms of human Passions, detects their Force and Disguises;

and traces Self-love in its darkeſt Receſſes; I might ſafely add, beyond any other Syſtem of Ethicks: The whole is a Rhapſody void of Order or Method, but no Part of it has any thing in it that is ſour or pedantick; the Style I confeſs is very unequal, ſometimes very high and rhetorical, and ſometimes very low and even very trivial; ſuch as it is, I am ſatisfied that it has diverted Perſons of great Probity and Virtue, and unqueſtionable good Senſe; and I am in no fear that it will ever ceaſe to do ſo whilſt it is read by ſuch. Whoever has ſeen the violent Charge againſt this Book, will pardon me for ſaying more in Commendation of it, than a Man not labouring under the ſame Neceſſity would do of his own Work on any other Occaſion.

The Encomiums upon Stews complained of in the Preſentment are no where in the Book. What might give a Handle to this Charge, muſt be a Political Diſſertation concerning the beſt Method to guard and preſerve Women of Honour and Virtue from the Inſults of diſſolute Men, whoſe Paſſions are often ungovernable: As in this there is a Dilemma between two Evils, which it is impracticable to ſhun both, ſo I have treated it with the utmoſt Caution, and begin thus: *I am far from encouraging Vice, and ſhould think it an unſpeakable Felicity for a State, if the Sin of Uncleanneſs could be utterly baniſhed from it; but I am afraid it is impoſſible.* I give my Reaſons why I think it ſo; and ſpeaking occaſionally of the Muſick-Houſes at *Amſterdam*, I give a ſhort Account of them, than which nothing can be more harmleſs; and I appeal to all impartial Judges, whether what I have ſaid of them is not ten times more proper to give Men (even the voluptuous of any Taſte) a Diſguſt and Averſion againſt them, than it is to raiſe any criminal Deſire. I am ſorry the Grand-Jury ſhould conceive that I publiſhed this with a Deſign to debauch the Nation, without conſidering that in the firſt Place, there is more

Senſence

Sentence nor a Syllable that can either offend the chaſteſt Ear, or ſully the Imagination of the moſt vicious; or in the ſecond, that the Matter complained of is manifeſtly addreſſed to Magiſtrates and Politicians, or at leaſt the more ſerious and thinking Part of Mankind; whereas a general Corruption of Manners as to Lewdneſs, to be produced by reading, can only be apprehended from Obſcenities eaſily purchaſed, and every Way adapted to the Taſtes and Capacities of the heedleſs Multitude and unexperienced Youth of both Sexes: but that the Performance, ſo outragiouſly exclaimed againſt, was never calculated for either of theſe Claſſes of People, is ſelf-evident from every Circumſtance. The Beginning of the Proſe is altogether Philoſophical, and hardly intelligible to any that have not been uſed to Matters of Speculation; and the Running Title of it is ſo far from being ſpecious or inviting, that without having read the Book it ſelf, no Body knows what to make of it, whilſt at the ſame time the Price is Five Shillings. From all which it is plain, that if the Book contains any dangerous Tenets, I have not been very ſollicitous to ſcatter them among the People. I have not ſaid a Word to pleaſe or engage them, and the greateſt Compliment I have made them has been, *Apage vulgus. But as nothing* (I ſay, p. 182.) *would more clearly demonſtrate the Falſity of my Notions than that the Generality of the People ſhould fall in with them, ſo I don't expect the Approbation of the Multitude. I write not to many, nor ſeek for any Well-wiſhers, but among the few that can think abſtractly, and have their Minds elevated above the Vulgar.* Of this I have made no ill Uſe, and ever preſerved ſuch a tender Regard to the Publick, that when I have advanced any uncommon Sentiments, I have uſed all the Precautions imaginable, that they might not be hurtful to weak Minds that might caſually dip into the Book. When (*pag.* 181.) I owned, *That it was my Sentiment that no Society*

could

could be raised into a rich and mighty Kingdom, or so raised subsist in their Wealth and Power for any considerable Time, without the Vices of Man, I had premised, what was true, *That I had never said or imagined, that Man could not be virtuous as well in a rich and mighty Kingdom, as in the most pitiful Commonwealth*: Which Caution, a Man less scrupulous than myself might have thought superfluous, when he had already explained himself on that Head in the very same Paragraph, which begins thus: *I lay down as a first Principle, that in all Societies, great or small, it is the Duty of every Member of it to be good; that Virtue ought to be encouraged, Vice discountenanced, the Laws obeyed, and the Transgressors punished.* There is not a Line in the Book that contradicts this Doctrine, and I defy my Enemies to disprove what I have advanced, *p.* 182, that *if I have shown the Way to worldly Greatness, I have always without Hesitation preferr'd the Road that leads to Virtue.* No Man ever took more Pains not to be misconstrued than my self: Mind *p.* 182. *when I say that Societies cannot be raised to Wealth and Power, and the Top of Earthly Glory, without Vices; I don't think that by so saying I bid Men be vicious, any more than I bid them be quarrelsome or covetous, when I affirm, that the Profession of the Law could not be maintained in such Numbers and Splendor; if there was not abundance of too selfish and litigious People.* A Caution of the same Nature I had already given towards the End of the Preface, on Account of a palpable Evil inseparable from the Felicity of London. To search into the real Causes of Things imports no ill Design, nor has any Tendency to do harm. A Man may write on Poysons, and be an excellent Physician. Page 307, I say, *No Man needs a guard himself against Blessings, but Calamities require Hands to avert them.* And *p.* 308, *It is the Extremities of Heat and Cold, the Inconstancy and Badness of Seasons, the Violence and Uncertainty of Winds, the vast Power and Treachery of Water, the Rage and Untractableness of Fire, and the Stubbornness and Sterility of the Earth, that rack and*

Invention,

Invention, how we ſhall either avoid the Miſchiefs they produce, or correct the Malignity of them, and turn their ſeveral Forces to our own Advantage a thouſand different Ways. Whilſt a Man is enquiring into the Occupations of vaſt Multitudes, I cannot ſee why he may not ſay all this and much more, without being accuſed of depreciating and ſpeaking ſlightly of the Gifts and Munificence of Heaven; when at the ſame time he demonſtrates, that without Rain and Sunſhine this Globe would not be habitable to Creatures like ourſelves. It is an out-of-the-way Subject, and I would never quarrel with the Man who ſhould tell me that it might as well have been let alone: Yet I always thought it would pleaſe Men of any tolerable Taſte, and not be eaſily loſt.

My Vanity I could never conquer, ſo well as I could wiſh; and I am too proud to commit Crimes; and as to the main Scope, the Intent of the Book, I mean the View it was wrote with, I proteſt that it has been with the utmoſt Sincerity, what I have declared of it in the Preface, where at the bottom of the fourth Page you will find theſe Words: *If you ask me, why I have done all this, cui bono? and what Good theſe Notions will produce? truly, beſides the Reader's Diverſion, I believe none at all; but if I was ask'd, what naturally ought to be expected from them? I would anſwer, that in the firſt Place the People who continually find Fault with others, by reading them would be taught to look at home, and examining their own Conſciences, be made aſham'd of always railing at what they are more or leſs guilty of themſelves; and that in the next, thoſe who are ſo fond of the Eaſe and Comforts of a great and flouriſhing Nation, would learn more patiently to ſubmit to thoſe Inconveniencies, which no Government upon Earth can remedy, when they ſhould ſee the Impoſſibility of enjoying any great Share of the firſt, without partaking likewiſe of the latter.*

The firſt Impreſſion of the *Fable of the Bees*, which came out in 1714, was never carpt at, or publickly taken Notice of; and all the Reaſon I can think on

why

why the second Edition should be so unmercifully treated, tho' it has so many Precautions which the former wanted, is an Essay of Charity and Charity-Schools, which is added to what was printed before. I confess that it is my Sentiment, that all hard and dirty Work ought in a well-govern'd Nation to be the Lot and Portion of the Poor, and that to divert their Children from useful Labour till they are fourteen or fifteen Years old, is a wrong Method to qualify them for it when they are grown up. I have given several Reasons for my Opinion in that Essay, to which I refer all impartial Men of Understanding, assuring them that they will not meet with such monstrous Impiety in it as is reported. What an Advocate I have been for Libertinism and Immorality, and what an Enemy to *all Instructions of Youth in the Christian Faith*, may be collected from the Pains I have taken on Education for above seven Pages together. And afterwards again, page 253, where speaking of the Instructions the Children of the Poor might receive at Church, *from which, I say, at some other Place of Worship, I would not have the meanest of a Parish that is able to walk to it, be absent on Sundays*, I have these Words: *It is the Sabbath, the most useful Day in Seven, that is set apart for Divine Service and Religious Exercise, as well as resting from bodily Labour; and it is a Duty incumbent on all Magistrates to take a particular Care of that Day. The Poor more especially, and their Children, should be made to go to Church in it, both in the Fore and the Afternoon, because they have no Time on any other. By Precept and Example they ought to be encouraged to it from their very Infancy: The wilful Neglect of it ought to be counted Scandalous; and if downright Compulsion in what I urge might seem too harsh and perhaps impracticable, all Diversions at least ought strictly to be prohibited, and the Poor hindered from every Amusement Abroad, that might withdraw or draw them from it.* If the Arguments I have made use of are not convincing, I desire they may be refuted, and I will acknowledge it and Pardon

any one that shall convince me of my Errour, thout ill Language, by shewing me wherein I ave been mistaken: But Calumny, it seems, is he shortest Way of confuting an Adversary, when ten are touch'd in a sensible Part. Vast Sums are ather'd for these Charity-Schools, and I under- and human nature too well to imagine, that the harers of the Money should hear them spoke a- ainst with any Patience. I foresaw therefore the ysage I was to receive, and having repeated the ommon Cant that is made for Charity-Schools, I old my Readers, *page* 165, *This is the general Cry, nd he that speaks the least Word against it, is an uncharita- ble, hard-hearted and inhuman, if not a wicked, profane nd Atheistical Wretch.* For this Reason it cannot be bought, that it was a great Surprize to me, when that extraordinary Letter to Lord C. I saw my- lf call'd *profligate Author, the Publication of my Tenets, n open, and avowed Proposal to extirpate the Christian Faith and all Virtue*, and what I had done *so stunning, shocking, so frightful, so flagrant an Enormity*, that it ry'd for the Vengeance of Heaven. This is no more than what I have always expected from the Enemies to Truth and fair Dealing, and I shall re- ort nothing on the angry Author of that Letter, who endeavours to expose me to the publick Fury. pity him, and have Charity enough to believe hat he has been imposed upon himself, by trusting o Fame and the Hearsay of others; For no Man n his Wits can imagine that he should have read one quarter Part of my Book, and write as he does.

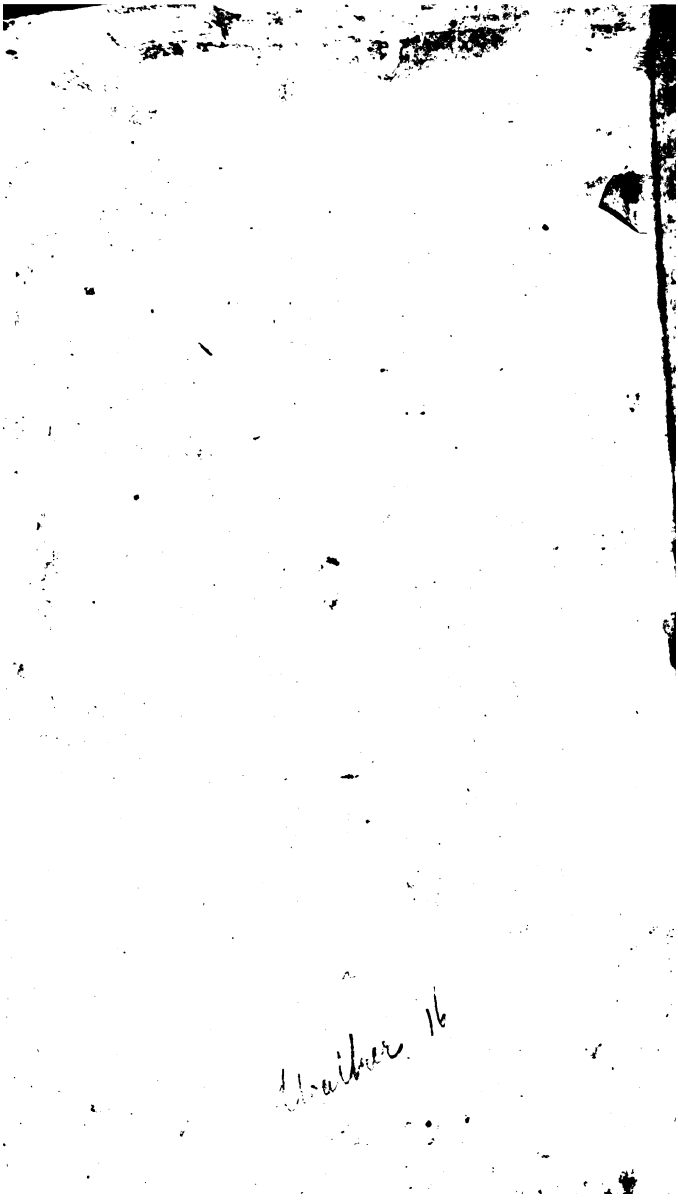
I am sorry if the Words *Private Vices, Publick Benefits*, have ever given any Offence to a well-meaning Man. The Mystery of them is soon unfolded when once they are rightly understood; but no Man of Sincerity will question the Innocence of them, that has read the last Paragraph, where I take my Leave of the Reader, *and conclude with repeating the seeming Paradox*, the Substance of which is ad-

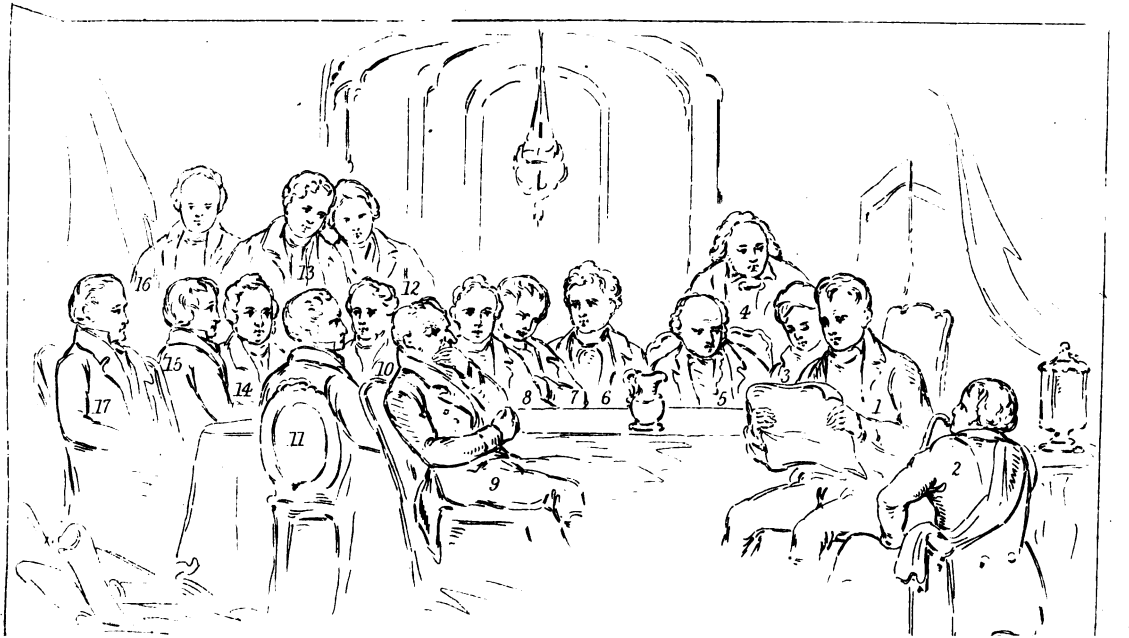
vanced

advanced in the Title Page; that Private Vices *by the dexterous Management of a skilful Politician, may be turn'd into* Publick Benefits. These are the laſt Words of the Book, printed in the ſame large Character with the reſt. But I ſet aſide all what I have ſaid in my Vindication; and if in the whole Book call'd, *The Fable of the Bees*, and preſented by the Grand-Jury of *Middleſex* to the Judges of the *King's Bench*, there is to be found the leaſt Tittle of Blaſphemy or Profaneneſs, or any thing tending to Immorality, or the Corruption of Manners, I deſire it may be publiſh'd; and if this be done without Invective, perſonal Reflections, or ſetting the Mob upon me, Things I never deſign to anſwer, I will not only Recant, but likewiſe beg Pardon of the offended Publick in the moſt ſolemn Manner; and (if the Hangman might be thought too good for the Office) burn the Book my ſelf at any reaſonable Time and Place my Adverſaries ſhall be pleaſed to appoint.

The Author of the Fable of the Bees.

F I N I S.

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